Christian Faith and Life

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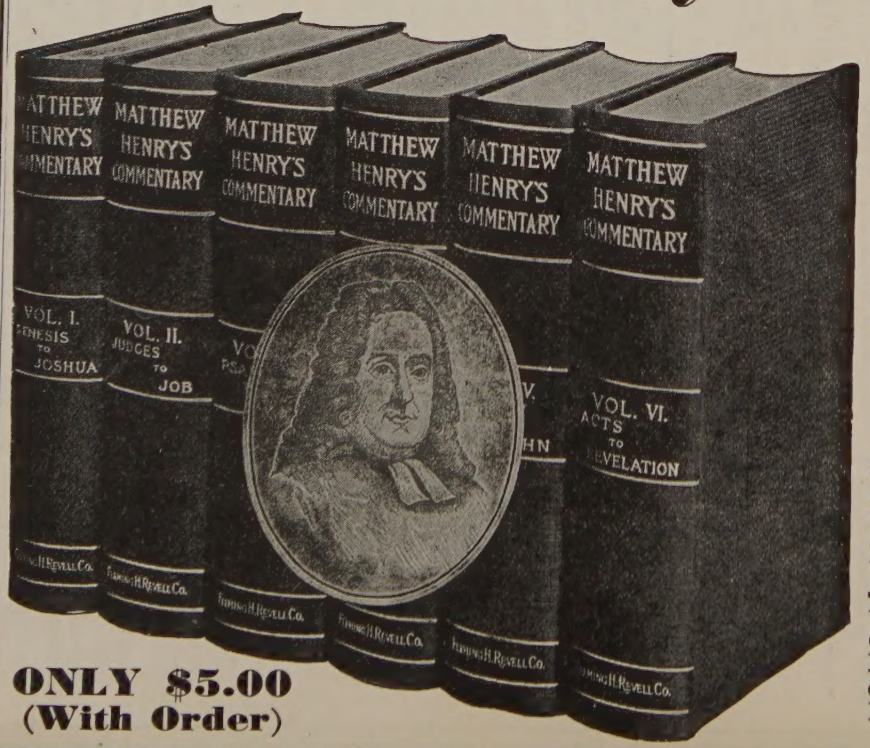

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32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

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CHRISTIAN FAITH AND LIFE, Reading, Pa.

Christian Faith and Life

Combining The Bible Champion and The Essentialist

Volume 39 JANUARY, 1933 Number 1

EDITORIAL

OLD AND NEW

JOSEPHINE RAND

Old Year at death, New Year at birth,
So close they stand!
The one with wistful, tearful gaze
And outstretched hand
Loth to let go its hold on men,
By them once loved,
Out of its place by stranger hands
To be removed.

But ah! that stranger turns its eyes
With smile divine,
And whispers: "Old Year, be not vexed,
Thy fate is mine.
The strength of youth is mine today,
Let me rejoice,
Though, gazing at thy saddened face,
I hear a voice
"Which, soft and low, with minor strain,
Sings of an hour
When youth's delights and pleasure's charms
Shall lose their power.
That voice I heed today. Think not
I have the heart
To bid thee hasten on thy way,
Loveless depart.

"I bid thee linger for a year
Close to my side;
Then will I join thee, heart to heart,
And be thy bride.
Together, hand in hand, we'll go
To some blest clime
Where there shall be no tears, no death,—
Eternal time!"

Dr. Sloan Resigns as Editor-in-Chief

DR. SLOAN has relinquished the responsibility of Editor-in-Chief of CHRISTIAN FAITH AND LIFE. During the past eight years, in addition to a large church, Dr. Sloan has carried editorial labors, a heavy correspondence, has preached widely over the country, and has produced several volumes. The doctor's orders are now that he must lighten his work for some time. He will continue to write for CHRISTIAN FAITH AND LIFE.

All contributions and all correspondence pertaining to this magazine should now be sent direct to the Managing Editor and publisher, at Reading, Pa.

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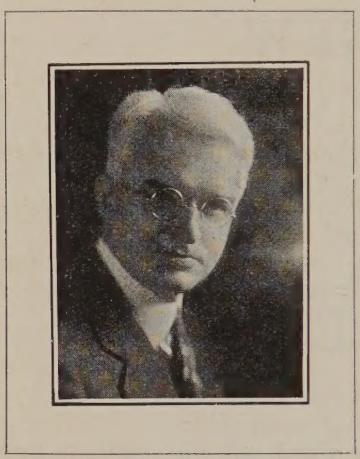
Facing the New Year

THIS universe is pervaded with the creative thought and will of God. Even the gray feathered sparrow is not insignificant before Him. Every smallest thing has its place in God's all-including purpose. This is the noble conception presented to the human race by our Lord Jesus Christ when he said, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Luke 12:6.



Dr. Harold Paul Sloan

For many years I have been a rather careful reader of the life of George Washington, and have again and again been bewildered by the man's amazing faithfulness, the grandeur of his unselfish devotion. The other day in reading another biography I happened upon an incident, which it seems to me, throws a remarkable light upon his character. The incident emphasized in Washington's consciousness something of which I believe he was already dimly aware, namely that he was working within the providential purpose of God. I believe Washington knew God had a purpose in him, and that this knowledge helped to steady him through all the struggles and trials of his creative life.

The particular incident upon which I ran the other day was in Sawyer's Life of Washington. It occurred shortly before the beginning of the Revolutionary War, about the year 1770. The British Crown had set on foot a plan to sell land grants in the region of the Monongahela River, and Washington was requested to make a survey of that country and provide maps. While he and his party were doing this, being encamped upon the border of a stream in that region, a band of Indians approached through the woods, and indicated to Washington that the chief of those parts wished to pay his respects. Washington invited the chief to his camp and in the evening when they were sitting around the council fires the aged warrior said: "I am old and shall soon be gathered to the great council fire of my fathers in the land of shades, but ere I go there is something bids me speak in the voice of prophecy. Listen! The Great Spirit protects that man and guides his destiny (his reference was to Washington). He will become the chief of nations and a people yet unborn will hail him as the founder of a mighty empire. It was on a day when the white man's blood mixed with the streams of the forest that I first beheld this chief. I called to my young men and said, 'Mark yon tall and daring warrior; he is not of the red coats' tribe; he hath an Indian's wisdom; his warriors fight as we do; himself alone is exposed; quick! let your aim be certain and he dies!' Our muskets were leveled, muskets that but for him knew not how to miss. 'Twas all in vain, a power mightier than we shielded him from harm, he cannot die in battle" (*Sawyer's Washington,* page 188).

In addition to this striking statement and prophecy the chief went on to add that he himself had fired at Washington no less than seventeen times, but had never been able to hit him. Dr. Craig, Washington's physician, expressed implicit faith in the Indian's prophecy, and referred to it during the Revolutionary War upon repeated occasions when Washington was under fire and narrowly escaped death.

This is a striking incident, and I am inclined to take it at its face value. God does not give fore-knowledge to satisfy human curiosity; but He does give it to steady men who are working in his will; and I believe that he had already given Washington some sense of a providential purpose in his life, and that this message of the Indian chief was given to confirm him in that sense, and thus to establish and strengthen him for the stupendous strain he was to undergo. Many had felt that the preservation of Washington's life at the Braddock Massacre on July 9, 1755, was miraculous. Two horses were

killed under him, and four bullets pierced his own clothing. Indeed it seems clear that Washington himself felt the same; for writing to Martha Custis in June of 1758, when he was again moving into danger and battle, he expresses the prayer that an all-powerful providence will keep both himself and his betrothed. Again on April 23, 1775, he writes Martha Custis, now his wife, saying, "I go fully trusting that providence which has been more bountiful to me than I deserve, and in full confidence of a happy meeting with you sometime in the fall." These two expressions are not isolated in Washington's life. They are instead among the first of many such utterances that were characteristic expressions of his public life.

His victories were recognized with prayer and thanksgiving. His difficulties were presented before the throne in earnest petition. Again and again he expressed the confidence that God had interposed in behalf of America, and that he would yet finish his purpose for this people. I believe it was this recognition and confidence that kept Washington strong, and that explains his amazing constancy. It made him strong against discouragements that would have crushed other men. It made him strong against the jealous conspiring of his colleagues, which otherwise would have broken his heart. It made him strong against the weak inefficiency of Continental Congress. It made him strong even against personal ambition. He seems to have towered above all these things and in self-effacement to have served with a courage that knew no bounds and a constancy that was unwavering.

HERE is our truth: God had a purpose in Washington and the sense of it made him strong. Similarly, though in less degree, God has a purpose for each one of us individually. It was a characteristic merit of Calvinistic preaching that it glorified the sovereignty of God. The Methodist movement brought a supplementary emphasis, that upon man's free, creative responsibility. The two ideas are not contradictory; and above and behind human free agency we need steadily to see the towering sovereignty of God. God has a purpose, and everything that is has a place in that purpose. Not one sparrow falls to the ground without your Father. Nothing is too lowly to have consideration in the divine consciousness and purpose. Even the creeping worm that lives its creeping life in the damp, unlighted sod, is known to God. God is in all, He keeps all; and the God who keeps all lesser things most certainly keeps men! There are no small men; in every one there is the image of the Divinity. Not Washington alone, but all men live and move within the purpose of the living God; and the joy of life is thus to live in the beauty of his mighty purposing.

Jesus said the pure in heart shall see God; and it is evidently true. This vision is both the consequence and reward of their purity. Again He said, "This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou hast sent;" and we add there is no other satisfying life but to possess this knowledge. To know God as the master purposer, whose will fills the ages, and one's self as in the unity of His willing, is indeed eternal life. The universe was made for the men who believe and pray and worship; none other ever can know its secrets. If man has any destiny, it is in God.

In Russia they are seeking to enlarge life, and they are denying God, who is the only abiding source of life. Their effort is vanity!

Bishop Cushman was in Russia during the summer of 1931, and upon his return he spoke of the industrial shock troops of the Soviet, who, after they have worked eight hours for their living, work an additional period each day to help bring up the lagging five year plan. For this extra work they receive no compensation. They are doing it out of their desire to make, as they say, a bigger life for men. But how vain is their endeavor. They have denied God. They have shut life in between the boundaries of the cradle and the grave, and what possible enthusiasm can men have in mere material wealth, when life itself has shrunk to the dimensions of a fading show? It is God or despair! Man has no destiny but in the Infinite.

In America we are not denying God, but we are forgetting Him, while we also seek enrichment of life in invention, in culture, in science, in excitement, in lawless license; and we, too, like the Soviets, are doomed to fail. To ignore God is as fatal as to deny him. Neither the nation nor the individual that ignores the Infinite can escape the inevitable consequence of his neglect—a shrinking life, a decaying interest, an overshadowing death.

There is a tremendous movement marching down the centuries, it is the progress of creation from thinghood up to freedom, and from freedom up to moral unity with the

Triune God. The first chapter of Genesis recounts the progress of creation from mechanism up to free personality. It began with the divine command, "Let there be light," and was crowned with the divine inbreathing into man of the breath of life. The second movement reaches from the creation of man to the consummation of the ages. It includes all history; it is the story of how man's warring will is being brought into moral unity with the eternal holiness of God. The goal of these two movements is the perfect unification of all things; a unity which will express back to God again the unity of His own eternal holiness. At last all worlds, all spaces, all life, all men, and even all history will be one. The past as well as the present must be harmonized and unified until the whole sweep of things stands as one as God is one, and sings back to Him again the glory of His own eternal unity. In creation God sang forth the glory of His eternal holiness. In redemption men will yet sing back to God again a song of unity like His own.

The Book of Revelation is full of many songs. There is the song of the redeemed, the songs of the angels, the songs of the elders, and the song of all creation. There are songs for forgiving grace, songs for all wisdom and all power, songs for salvation, songs for judgment. Whenever life is true it sings. The song is the overflow of life's inner glory like the creative work of God.

In every day that shines so bright,
In every eve that fades to night,
In every leaf that browns and golds,
In every clod where dried grass folds,
God sings!

In noble stars that swing and burn,
In wee small dust that wild winds churn,
In all of life, from most to least,
The creeping worm, the stately beast,
God sings!

A mystic hymn, His love's white flame,
All things on earth, in sky, proclaim,
And man, creation's noblest strain,
At last sings back to God again
His Song!

THIS truth we are seeking to grasp, that of God's purpose in and watch-care over all creation and over all individuals, has long been a part of the American point of view. It is one of the institutions of America that we should thus recognize God, and live in unity with His purpose. What other interpretation is there of our recurring institution of Thanksgiving Day, and of our many thanksgivings before the formal day was instituted? These thanksgivings dot the centuries of American history as stars dot the evening sky.

The first Thanksgiving service was that of the Pilgrim Fathers observed when Providence relieved their distress during those dreadful first winters of impoverishment and anguish. From that time on Thanksgivings have recurred in America almost with the frequency of the refrain in an anthem. Before the Revolutionary War the people prayed for peace between themselves and the king of England.

One of Washington's first responsibilities as Commander-in-Chief of the American army was to observe a day of prayer for divine blessing upon the American cause. Upon the evacuation of Boston by the British, Washington called for a day of thanksgiving, and observed it in the army. As the army went into winter quarters at Valley Forge, they spent a day of prayer for divine blessing. During the Valley Forge encampment they observed a day of thanksgiving for the surrender of Burgoyne, and a day of thanksgiving for the consummation of the French treaty. Washington called for a day of thanksgiving after the victory of Yorktown, and another day of thanksgiving at the end of hostilities while the army was at Newburgh. After the institution of the Federal Government, he proclaimed a day of thanksgiving, which took place on the 25th day of November, 1789. During the Civil War, Lincoln called the people to occasions of thanksgiving and prayer ten times over, until at last the institution of Thanksgiving Day became a part of the national life.

WE are moving out into a new year. If we move out into it without God we will come to nothing, no matter how successful we may be. What vast confusion faces us everywhere! In the Far East there is almost complete anarchy. China is nominally a Republic, but actually almost without national existence. Japan finds herself crowded and driven to seek new spheres of influence. Russia is struggling in the darkness of her unbelief, seeking for the infinite through a mere equality in material possessions. Germany is restless, with near a score of parties clamoring for power. France is anxious. England is carrying a frightful burden of taxation to meet the charges of her dole in the twelfth year of her depression. South America is in revolution; but the great Republic of the West still stands firm upon the foundations where our fathers placed it one hundred and

fifty years ago, the strongest nation of the earth.

Yet even in America there are evidences of confusion. There are those among us in positions of influence who are denying our foundations, and those also who are forgetting them. The indecent haste, the recklessness and noisy clamor of Congress in its effort to repeal an amendment to the Constitution, that was passed with no other purpose than to protect our population from the blight and poverty and death which preyed upon them in the saloon, speaks ill for the present moral consciousness of our people. What a contrast between Washington, when the army was before Boston, reproving it for swearing and gambling, and calling men to prayer and thanksgiving, and the unthinking clamor of this recent spectacle! We are ready to admit there may be such a demand for intoxicants in America that the nation's policy with respect to liquor must be altered; but if such a demand exists we have the right to expect that our statesmen in a Christian country will face the situation with serious thought rather than with shallowness and clamor.

It is time this nation halted and took its bearings. We are moving down a false way. We have been singing for a hundred years,

> Our fathers God to thee,
> Author of Liberty,
> To Thee we sing.

The sentiment of those lines is true. It was Christian faith and idealism that laid the foundations of American freedom. The vision of God makes for national and political well being, as well as for individual well being. It is the pure in heart that see God, and the nations that walk in His light which endure. God is watching America! Above and behind our measures He rules! God still has a purpose for us, and He will see it accomplished. If we remain steadfast in our historic idealism it will be a purpose of increasing blessing; but if we turn aside into ungodliness and libertinism it will be a purpose of judgment.

Let us grasp it then as we go out into the new year: God's infinite wisdom, almighty power, boundless love overarches us as individuals, this nation as a people, all the nations and peoples of the world; and He is working out for us in history our moral due, and in eternity an infinite destiny for whosoever will. Sometimes His providence for us as a people may be judgment, and when it is, that judgment will be best. Sometimes His providence for us as individuals may lead us down into the valley of shadows and when it does we must learn to sing in the valley,

> I will fear no evil, for Thou art with me,
> Thy rod and Thy staff they comfort me.

Once in the midst of an earthquake and tidal wave, when seas were raging, ships were being dashed to pieces and a city itself seemed about to be destroyed, one man chanced to look up, and lo! the skies above him were as blue and calm as on a summer evening. So are the goodness and providence of God. In us and above us, through us and behind us, God, who loves with the love of the Cross, is working out with infinite wisdom and almighty power His divine purpose.

To see that vision; to rise into a fellowship with that divine devotion; to feel one's self a partner with the Infinite in His mighty purposing, being ever conscious of an almighty arm about one; and day after day to pour out one's soul in a song of thanksgiving because of these things,—this is life and there is none other. If with such a mind we go forth into the new year, we shall walk triumphantly through it, and on and on, until at last years are no more, and the purpose of God is made full in eternity.—*H. P. S.*

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613 Precepts

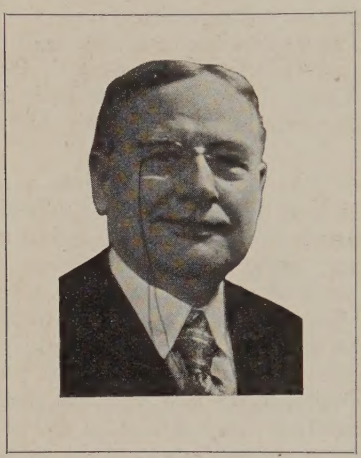
In the rabbinical schools of Israel much attention was given to word-weaving and letter-worship. The lawyers were fond of counting and measuring all the precepts of the moral and ceremonial law. They said there are two hundred and forty-eight affirmative and three hundred and sixty-five negative precepts, which make a total of six hundred and thirteen, that being the number of letters in the Decalogue and also, strange to tell, the number of veins and arteries in the human body. The same conclusion was reached in another way.

The fringe of the rabbinical robe was called *tsitsith,* the letters of which, being used numerically, made a total of six hundred; to this add eight for the threads of the braid and five for the knots, and you have again six hundred and thirteen—the full number of the precepts of the law.—*David James Burrell, D.D.*

The Kingdom Quest and its Consequences

Mark 12:34

THE greatest of all quests is the quest for the meaning of life; the truth quest. It is a search which is always rewarding even though the ultimate goal is not immediately reached. Jesus had much to say about the Kingdom of God. The Kingdom of Heaven and the Kingdom of God were used interchangeably by Jesus.



Dr. A. Z. Conrad

The discovery of the meaning of the Kingdom is the greatest of all discoveries. Christianity presents life to us as a race to be run, with a goal worthy of the most strenuous effort. It is a voyage to be taken with a port so eminently desirable that though we sail over storm-tossed seas under pitiless skies the reward is worth all the cost. Life is a maze through which we wander helplessly and without real progress until we are in possession of the key which leads us out and on to the larger liberties.

In the metaphors and similes of Jesus He emphasizes the thought that a Kingdom experience is not an accidental or chance thing, but the result of a quest. We are exhorted to study, to seek, to strive. Above all else guidance is essential if we are to gain the object of our desire.

The Meaning of Life

One often stops in the midst of the turmoil, the trial, and the trouble of life, and asks what is it all about: the rushing to and fro, the purposing and the plodding, the working, the wearying, the weeping, the waiting and the willing. To what purpose is it all? What are the compensations? And if we should go through the struggle and fail in the end, what a calamity!

Well might the Apostle say, "If in this life only we have hope in Christ we are of all men most miserable." By this he meant that the self-discipline, the self-effacement, the self-sacrifice which the Christian is enjoined to practice, all this is so exacting that if there be no immortality, if our hopes are to be disappointed, how useless it all is. Sin itself is represented as missing the mark. The Greek word meaning sin has precisely that significance. One who has shot at a target has failed to hit it. In its moral and spiritual aspects the meaning is just this, that the quest of life has failed, that the purpose of life has not been realized.

These contemplations, however, lead to a truth which is essential to our comfort and the awakening of a true enthusiasm. It is the inevitableness of spiritual success for those who persevere in their search for a knowledge of God.

What is the Kingdom of God?

First we might ask what the Kingdom of God is not? Jesus labored in His instruction to get people away from the belief that the Kingdom of God consists of things. "A man's life consisteth not in the abundance of things which he possesseth." How hard it is to educate ourselves away from the idea that our possessions determine our happiness.

The Kingdom of God is not in any externalities whatever they may be, nor indeed in any measurable acquisitions. The very word "Kingdom" suggests sovereignty. In a word the Kingdom of God is the sovereignty of God in the heart of man. Jesus said, "The Kingdom of God is within you." It is an experience with God. It is a relationship with the Infinite. It is obedience to a sovereign who has the right to rule. It means therefore that the intelligence, the conscience, the affections and the will are all brought under obedience to a Divine Sovereign before Whom we bow with reverence, adoration and worship.

Very properly the scientific world underscores the word "Law." Sometimes this

word "Law" is almost apotheosized. It is treated as though it were an entity in itself. It is sometimes thought of as an energy. In reality it is the expression of the will of the Sovereign Ruler of the Universe. It is the method of Divine activity. Law is simply the way God works. The Sovereignty of God is absolute in nature. When it becomes absolute in the individual life then the Kingdom of God has entered into the heart in very truth.

Recent revelations of physicists regarding the atom almost startle us. They trace back nature's conditions and activities and energies to the atom or the electron and claim now to have discovered that law operates with an absolute precedence in the atom itself, in which abide all the truths amplified in nature as we behold it.

The Scribe's Inquiry

A learned lawyer, familiar with all the laws of logic, accustomed to apply rigorously the criteria of truth to all of his findings, had become tremendously impressed with the superior wisdom of the young teacher from Galilee. Something in the life and teaching of Jesus had taken hold of him. He felt that Jesus possessed the secret of the meaning of life and the sincerity of his purpose is manifested in the very fact that he who had thus had the privileges of the largest instruction of his time did not permit his pride to stand in the way of a larger knowledge which he felt was offered him in the teaching of Jesus. He did not ask just the question which another young man had asked Christ, "What must I do to inherit eternal life?" He approached the subject in a different way. His legally trained mind turned to the law. Occupation often determines viewpoint and method of approach. He asked Jesus, "Which is the greatest commandment?"

Jesus summed up the very essence of the Commandment in love to God and love to man. The sum total of personality must go out with affection to God and to mankind before one could be regarded as keeping the Commandments. The fair-minded scribe said:

> Of a truth teacher thou hast well said that He is one and there is none other but He and to love Him with all the heart and with all the understanding and with all the strength and to love his neighbor as himself is much more than all whole burnt offerings and sacrifices.

And now we come to the very heart of this important teaching of Jesus. The purpose of it was not alone to fix the attention of the world for all time upon the very heart of Christianity, but to show how easy a thing it is, though knowing all this yet to fail.

The Kingdom Near but the Individual Far Away

The utter failure in life which approached the goal but never reaches it, aims at the mark but never hits it, sails the sea but never enters port, this is what Jesus particularly emphasized. Jesus said, when He beheld that the Scribe answered wisely, "Thou art not far from the Kingdom of God." There was commendation and condemnation in this single sentence. It is perfectly clear that Jesus intended the Scribe to understand that though he had approached so near to the Christian ideal he was not yet a Christian; he had not entered the Kingdom. This has forceful illustration in life's material quests.

This last summer I rode by one of the most extensive estates in California. It is owned today by the heirs of one who was known as "Lucky Baldwin." This man Baldwin was a gold prospector. He had long been engaged in trying to find a gold claim which would make him independent. Seemingly by chance rather than by any intelligent investigation he discovered one of the greatest mines ever opened on the American continent. Before long he found himself possessed of millions. Scores of prospectors had almost made the same discovery. Openings had been made within a few rods of this great mine. But that did not make them wealthy. So far as any particular advantage to them was concerned they might have been one hundred miles away just as well.

In the oil regions of Pennsylvania a man lived for twenty-seven years on a farm without ever discovering the wealth which was so near him and only when he had sold it and a more observing and wiser man sunk a shaft did the first owner discover how near he was to wealth and yet how he had failed.

On a western hillside, a farmer was about to dispose of his holdings because of a lack of water. For three years all the water used on the place had been brought from a considerable distance at an expense of time and effort which greatly handicapped him in his farm operations. At the suggestion of a friend, he bored for water and to his surprise and delight an artesian well poured forth an abundance for all his necessities. The fact that he was so near to the water he needed counted for nothing until he actually possessed himself of it.

The interview between the Scribe and Jesus brought out the important truth that multitudes of people may be near to the Kingdom of Christ and yet never enjoy its advantages and never have the blessing of its contribution.

Intellectually Near But Far Away

Multitudes of people intellectually accept the fact of God, the fact of Christ, the fact of salvation through Christ, as historically true. They are profound students of history and indeed they may become from an intellectual standpoint an authority on many departments of theology and philosophy without being in the Kingdom and without the Kingdom being in them.

It is not enough to endorse the Bible itself as God's Book and God's Truth from a merely intellectual point of view. One may be very remote from that condition which the Bible describes as "Saved," and yet deny none of the truths of God's Word. It is perfectly possible for one to accept the reliability of the mariner's compass, but unless he stears his ship by it it avails him nothing.

Conventionally Near Yet Far Away

The Scribe was conventionally near and ceremonially near, but he was not in the Kingdom. He believed and practiced the conventions of religion. He was doubtless a regular attendant at the Synagogue. He was acquainted with the meaning of burnt offerings and sacrifices. He knew perfectly well these were not sufficient to establish a kind of a relationship with God essential to salvation. Yet he was not in the Kingdom. Jesus would never have said to him, "Thou art not far from the Kingdom of God" if the man was actually in. The words of Christ were a warning to him not to depend upon his knowledge of these things or even upon his practice of the external forms of religion. He might do all these things, and still be lost.

Man today accepts with all heartiness the fact that the Creed is true. He may attend Church conscientiously and with regularity and not be in the Kingdom. He may even publicly subscribe to the beliefs and formularies of a particular Church and not be in the Kingdom.

By these practices one becomes ceremonially near to the Kingdom of God. He is recognized as a Christian in broad and general terms but he is not in the Kingdom of God by virtue of any of these things.

Sentimentally Near Yet Far Away

It is possible again for man to be sentimentally sympathetic with Christianity and yet not be in the Kingdom. In his emotional nature he may be sympathetic with Christianity. The philanthropy advocated by Christianity may find him liberally responding. He may be so sympathetic with Christianity as to desire that his children shall have its benefits and privileges. He might even weep at the story of Calvary and have his whole soul stirred with a great thrill at the reading of the "Prodigal Son." All these things he might do and still be outside the Kingdom, though very near to it, right on the threshold. No matter how close we make the contacts through which we expect to secure the light which floods the Church we are still in darkness until the contact is complete. The near approach, the nearness of the positive and the negative, avails nothing. The circuit must be closed.

Ethically Near Yet Far Away

The Scribe who came to Jesus was probably living a most honorable life from the standpoint of the morality of his day. So far from disparaging intellectual nearness, ceremonial nearness, sentimental nearness, it is rather to be commended in the highest degree. It is infinitely better for a man to practice kindness, and gentleness and goodness and meekness and temperance, than not to do so. The point is, this does not bring him into the Kingdom of God. There is nothing more foolish than a certain philosophy of life which urges sinful indulgence in order to a full understanding of life itself and as an aid to high character and Christian perfection in the end.

There is a most erroneous belief that in order to become an effective teacher of Christian truth one must have lived a wild life, entered upon all kinds of excesses and then have been brought out of this into the higher altitudes of Christian experience. The life of Jesus confutes all this foolish teaching. No life was so perfect as his, yet He never knew sin. He yielded to no temptation. Yet who can doubt the fullness of His knowledge regarding the meaning of life? We read, "He knew what was in man."

Victor Hugo is right when he says, "There is no way to the highest save through the high." It is vastly better to be near to the Kingdom in all those virtues which Christianity commends and produces than to be far

away feeding swine with the prodigal. What then is the gist of the whole matter and the important lesson we are to learn? That nothing short of complete commitment to God guarantees the indwelling of Christ in the soul.

A traveler relates the story of a sailor who was again and again at the Venice port but never had seen the Campinile or the marvelous mosaic of St. Mark. The traveler in conversation with him urged him to see them for himself; to have the experience and the joy of personal contact with the wealth of beauty which Venice affords. But he refused to go ashore. He was near, yet his own decision kept him far away. How many there are that have approached the Kingdom and yet who lose its benefits and blessings and salvation itself by refusing to do the one thing which alone can guarantee the blessings of salvation. Commitment to Jesus Christ is entrance to the Kingdom.

Amiel says, "That which is not finished is nothing." While we may not fully accept this, in substance it is true, in the matter of Christian faith. Unless you complete the circuit the light and love of God are not yours. Until we have committed ourselves unreservedly, body, mind and soul, to Jesus Christ as Saviour and Lord, we are still outside the Kingdom. One of the worst features of that awful fallacy of salvation by character lies in mistaking nearness for completeness, approach for arrival. The whole matter of regeneration, revitalization, hinges upon this one thing of unreserved surrender to the great sovereign.

Tersteegen, the German poet, says, "It is a small thing with God to cause us to find in our souls in one moment without trouble that which we have sought for years with much labor." This finds verification in thousands of cases, where people have practiced all kinds of penance, engaged in all forms of religious activity, with the expectation of saving themselves but who finally discover that the Kingdom of God does not come that way. Then they have opened their hearts to Christ and by decisive action have accepted Him and all is changed.

Now, of course, people who have never been regenerated, who know nothing of the new birth by experience, whose religion is a matter of formality, hesitate to accept this truth. Nevertheless it is the clear teaching of Jesus. Jesus said; "Ye must be born again." Until then, though you may not be far from the Kingdom of God, you are not in.

Letting the Kingdom of God Into Our Lives

Christ's kindly attitude toward the Scribe is a declaration of His readiness to listen to any soul inquiry where there is real hungering and thirsting after righteousness. The mystery of the Kingdom is the mystery of regeneration: it is nothing more and nothing less.

John Wesley tells the story of his own diligent search for spiritual satisfaction. He sought it intellectually, ceremonially. He went to Germany in the vain hope that through Philosophy he might experience the Kingdom of God in his soul by having a better understanding of life. Then he discovered that mysticism, legalism, ritualism, can never accomplish what the soul needs. All these may aid in bringing one near to the Kingdom. But if one would be in the Kingdom and have the Kingdom in Him, surrender and commitment alone will accomplish it. In Wesley's case this did not apply to the mere matter of conversion, but to that larger experience which he called "sanctification." We dare not be content with Church membership, with mere declarations of faith. We must know we have the real thing and we do know that if our commitment to God is complete.

Metallurgists tell us that copper is metal which almost became gold but not quite. It has many of the qualities of gold. It was just approaching the point of actually becoming gold when the movement was arrested and it remained copper. I wonder if this might not illustrate a Christian experience which while it is in reality Christian has not attained the highest excellence.

To those who are depending upon religious ceremonial, Christian associations with believers, and a general knowledge of the meaning of Christianity but who have never been truly converted, we urge you to ask yourself a question, "Am I merely near the Kingdom, or am I in the Kingdom?"

One thing must give us great satisfaction and comfort: the eagerness with which Christ presses upon us His own claims and His readiness to receive us into a perfect fellowship with Himself if we will it so. We must not, dare not miss the mark. Morality itself is too costly a thing to practice without having the larger guarantee of the Kingdom of heaven here and hereafter.—*A. Z. C.*

Right and Wrong Kinds of Praise

MEN who are evangelical in their faith, or who ought to be evangelical, should be careful how they give praise to the liberalists. Suppose, for example, an evangelical minister is preaching a sermon or delivering a lecture, and he quotes something good and true from Dr. Fosdick or Shailer Mathews, and says nothing as to the theological views of those men,

Dr. Leander S. Keyser

what wrong impressions will he leave on the minds of his hearers? Evidently two: First, that he is in sympathy with the liberalist mentioned, and is an admiring reader of his books; second, that the liberalist is all right in his theology, because the passage quoted sounds good and true.

The first impression is a false one—unless the speaker has clearly made it known that he himself is a liberalist; in which case he ought not to pose as an evangelical minister. The second impression is also a false one, because, while the quotation in itself may be all right, the said liberalist has said many other things that no evangelical believer can accept.

Well, why must an evangelical preacher quote at all from a liberalist? Can he not find enough good things in the many evangelical books and periodicals with which to embellish and illumine his message? Why must he go to a liberalistic source and advertise a liberalistic advocate? Of course, a liberalist will sometimes say good things; even an infidel will do that. Some time ago even H. L. Menchen said some good things in praise of Dr. G. Gresham Machen, according to *Christianity Today* for November, 1932. Yet Menchen is perhaps the most outstanding critic of Christianity in this country at the present time.

If an evangelical speaker feels that he *must* quote something from a liberalist, he ought to say explicitly that he is not in agreement with the liberalist's fundamental doctrinal position, but that even a man of his school will sometimes have a luminous idea from which we evangelical believers may profit.

We borrow some thoughts along this line from the editor of that stalwart Baptist paper, the *Western Recorder,* Louisville, Ky. Says this editor:

> How ought faithful Christian papers and preachers to relate themselves to Modernists? If it becomes appropriate to mention a Modernist in a paper or on the platform, what spiritual principles are applicable in the case? Shall we praise the man for his religious views? Shall we herald him with words that carry with them the implication of approval of his rejection of Jesus Christ as the atonement for sin? God forbid.

Then our editor cites the *Watchman-Examiner* as presenting a fair example of the right way. That paper makes mention of the retirement of Shailer Mathews from the Divinity School of the University of Chicago, because he has reached the retirement age. The paper speaks courteously of Dr. Mathews, "but it also deals fairly with its own conscience and with its readers by declaring that 'his theological views are utterly different from our own.' "

That, we believe, is the safe and honest way. One of our former colleagues in Hamma Divinity School would sometimes quote from Shailer Mathews, but he always prefaced his remarks by saying that he had no sympathy with many other things that Dr. Mathews taught.

On the other hand, the *Christian Advocate,* of Nashville, Tenn., an organ of the Southern Methodist Church, has only good words to say of Shailer Mathews; for this is the way it puts its laudation: "It is not easy to think of one so vitally alive to the problems of religion and education as is Dr. Mathews as having reached the age of retirement." Surely the editor of the *Advocate* cannot have read Dr. Mathews' book, *The Atonement and the Social Process.* We quote another relevant paragraph from the *Western Recorder*:

Now, Dr. Mathews is indeed vitally alive to many "problems" of religion and education. But the *Christian Advocate* is the exponent of a great body of people of God whose supreme interest in the "problems of religion and education" is that which grows out of the tragic fact of sin and the amazing grace of God in sending His Son to die for our sins. But Dean Mathews is not even remotely "vitally alive" on this matter. With all his learning and culture and academic standing, Dean Mathews is either blind upon his supreme matter of faith, or else every preacher of Christ is a vendor of old wives' fables and every evangelical creed or statement is a blind and discredited "scrap of paper."

The editor of the *Western Recorder* then says that some of the papers of his own denomination (the Baptist) have been guilty of giving indiscriminate praise to certain liberalists. He has read lines, he says, in some of these periodicals which have acclaimed that Modernist, Dr. T. R. Glover, of England, "as a brilliant religious light." Some of them, too, have belauded Dr. Harry E. Fosdick "as if he were a spiritual Moses; whereas he devotes his gifts to breaking down the faith of many in the only Redeemer from sin, the blessed Son of God."

That Dr. Masters (the editor from whom we have quoted) is correct in his statement about Dr. Fosdick is evident from Dr. Fosdick's statement about worshipping Jesus some months ago, for which statement he was criticized by many evangelical people. So our conclusion is that evangelical ministers and periodicals should be careful how they acclaim and quote certain smart and brilliant sayings of the Modernists, lest they give their hearers and readers a wrong impression of the doctrines elsewhere taught by them. If such citations are made, they should always be properly qualified by stating that much of the teaching of the said Modernist cannot be endorsed by evangelical believers, but that occasionally a happy thought and fine phrase comes even from such a source. This method recognizes truth wherever it is found, and, at the same time, reveals the ability to discriminate between truth and error.—*L. S. K.*

Comments on Topics of the Times

Professor Leander S. Keyser, A.M.,D.D.

A Fine View of Biblical Inspiration

Professor Jacob Vander Meulen, D.D., of the department of New Testament Exegesis of the Western Theological Seminary (Reformed), Holland, Mich., delivered the principal address at the opening of the fall term of that school on September 21. His theme was, "The Reasonableness of Belief in Inspiration." After dealing with a couple of faulty views, that of the Modernists and that of the holders of the mechanical conception, he upheld what he believed to be the true idea. According to the denominational paper, *The Leader,* he made the following claim for Biblical inspiration, which seems to be as near a correct and adequate statement as could be made:

> The true view of inspiration was then set forth as being that which recognizes the personality of each writer, and believes that, due to the influence of the Holy Spirit, every word is as God designed it to be. This view was defended against the attacks made upon it, and justified from the utterances of Holy Scripture and from its structure.

A Case of Modern Phrasing

A good many people today think that everything in religion should be stated in what they call modern phraseology. The old and time-honored modes of expression cannot be understood by the "modern mind." Just why the people of that kind of a mind, who boast so much of their superior "scholarship," cannot understand the language of the past, is beyond our comprehension. Since the present is largely the outgrowth of the past, one would think that these scholars would try to master everything that belongs to the realm of scientific investigation, whether it pertains to the past or the present. Here is a sample of a definition which we take from a recent book on pastoral psychology:

> The Christian religion is the progressive integration of personality with a dynamic sense of ultimate reality, as manifested and interpreted by Jesus Christ, as the constant center of reference.

Is it Plain and Adequate?

Another paragraph is needed respecting the above-given definition. Is it simple and clear to the "modern mind," or to any other kind of a mind? Even if the meaning is plain to cultivated thought, note the big words that are used; also note the rather abstract way

of phrasing it. But, most of all, is it a true definition? Does it give one a clear and adequate idea of what Christianity is? We hold that it is an ambiguous way of defining Christianity, which in reality needs no definition. Let us use an older and simpler mode of expression, and see whether it is not one that correctly defines Christianity: Christianity is the religion which Jesus Christ founded as it is set forth in the Holy Scriptures. We believe everybody can understand that, whether he has the "modern mind" or not. And that, we hold, is the true definition. Why? Because we know what Christianity is only through the revelation given in the Bible, and according to its teaching, Christ founded the religion we call Christianity, and it is named because He is its founder. And because He is the true Saviour of the world, there is the "progressive integration of personality" with Him in the life of the true believer.

Sin, Care and Self Away

In his recent book, *Heaven's Cure for Earth's Care* (see our Book Review department), by George Henderson, we find the following choice and inspiring paragraph:

> Some time ago a poor weaver in Scotland preached a brief sermon on three texts: (1) "The blood of Jesus Christ cleanseth us from all sin." He said: "That's my sin awa." (2) "Are not five sparrows sold for two farthings, and not one of them is forgotten before God; ye are of more value than many sparrows." "That's my cares awa." (3) "We shall be caught up to meet the Lord in the air, and so shall ever be with the Lord." "And that's myself awa."

Taking Care of the Past, Present and Future

That is what the religion of the Holy Bible does. From Mr. Henderson's helpful book we learn that the eminent surgeon, Dr. Theophilus Parvin, just before a very critical operation, read to the assembled physicians the 139th Psalm, and then said to them:

> It is a great literary document; but even more, it is a wonderful spiritual treasure. It can be heartily recommended for your study, for its message is greatly needed. After all, there is nothing that will effectually drive away fear, except a living faith in a living, loving God; and the 139th Psalm should be a great help to those who would do the thing most needed—practice the presence of God. "Thou hast beset me behind," writes the Psalmist. That takes care of my past. "Thou hast beset me before." That takes care of my future. "Thou hast laid thine hand upon me." That takes care of the present (verse 5).

God Thoroughly Forgives

In the same book we find the following gem. An old Welsh minister, in speaking of the burial of Moses, whose sepulcher no one but God ever knew, applied the lesson in this unique way:

> In that burial, not only was the body buried, but also the grave and the graveyard. This is the way in which God's mercy buries our sins. If any one should meet Mercy returning from the funeral of our sins, and should ask: "Mercy, where didst thou bury our sins?" her answer would be: "I do not remember."

More About Cow-Worship

From the *Sunday School Times* we learn that Mahatma Gandhi is still infatuated with the worship of the cow. The *Times* quotes from a book entitled, *Come With Me to India,* by Patricia Kendall (Charles Scribner's Sons, 597 Fifth Ave., New York, $3.50). The following is quoted from Gandhi himself:

> Always my politics are subservient to my religion. I regard cow-protection as the central fact of Hinduism. For me a cow is a psalm of pity. I worship it, and shall defend its worship against the whole world.

Following his religion fanatically, "he removed Mrs. Gandhi from a hospital because she was given beef tea while she was in a critical condition following an operation," according to the *Sunday School Times.* In her informing book, Patricia Kendall shows that Gandhi is far from following the teaching of Jesus, even though he professes to live and act in accordance with the Sermon on the Mount.

Gandhi's Idea of Caste

According to the testimony of Sir C. Sankaran Nair, an eminent judge and statesman of India, who lays much stress on his claim that he is "by no means bound to the British system," Gandhi is an advocate of the caste religion. The jurist says:

> Gandhi does not want education to be imparted to the masses for the reason that it would make them discontented with their present lot. He wants the lower castes to remain slaves of their present owners. In this way he secures the support of rich high-caste Hindus without whose support his agitation would collapse. He has actually said: "Caste system is inherent in human nature. It does attach by birth. A man cannot change his Varna by choice. Prohibition against inter-marriage and inter-dining is essential for a rapid evolution of the soul."

The Wounds of Christ

In one of our exchanges we find the following significant statement, which is attributed to Pascal, one of the saintliest men of former times:

> I perceive that Christ suffered only His wounds to be touched after He had risen from the dead, as though He would teach us that henceforth we can be united to Him only through His suffering.

With this evangelical statement the inspired writer agrees: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet.1:18,19).

A Suggestion of the Virgin Birth

Those who object to the supernatural conception of the human nature of our Lord often assert that there is no teaching about it in any other part of the Holy Scriptures except in Matthew and Luke. We believe that there is a suggestion of it in Heb.10:4, 5, which reads (American Revised Version): "Wherefore, when He cometh into the world, He saith, Sacrifice and offering thou wouldst not, but a body didst thou prepare for me." This seems to mean that the body of Christ was not produced by natural generation, as are other human bodies, but that God in a special way prepared the body of Christ. At least, it can be said that this passage from Hebrews comports with the doctrine of Christ's virgin birth. Otherwise it has no clear meaning.

The Word of the Lord to Jeremiah

If the Bible is not divinely given and inspired, it is a very strange book. Indeed, it falsifies hundreds of times. We just happen to be reading the first chapter of the prophecy of Jeremiah. In verses 1 and 2 we read (American Revised Version): "The words of Jeremiah, the son of Hilkiah . . . to whom the Word of Jehovah came in the days," etc. Verse 3: "It came also in the days of Jehoiakim," etc. Verse 4: "Now the Word of Jehovah came unto me, saying," etc. In verse 7 Jehovah said to the prophet, "Whatsoever I command thee thou shalt speak." Read verse 9: "Then Jehovah put forth His hand and touched my mouth; and Jehovah said unto me, Behold, I have put my words into thy mouth." Such sayings are repeated again and again in the book of Jeremiah. They can be duplicated hundreds of times in many of the books of the Bible. A book that teaches the purest ethics and the deepest spirituality, as the Bible does, could hardly be guilty of either falsehood or fanaticism. It seems to us that that would be morally impossible. Therefore, the Biblical claim to be divinely given is evidence that the Book has been so given.

Is There a Pauline Theology?

The great apostle did not invent a theology? He did not work out a theory by his own human thinking, and thus add something to the "theology of Jesus," and despoil it of its simplicity. No; Paul claimed that he received his doctrine by special revelation from God, and therefore it must be in accord with what Jesus taught. Note what Paul himself said regarding the origin of his theology (1 Thess.2:13): "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it, not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." Then read Gal.1:11,12: "But I certify you, brethren, the gospel which was preached by me is not after man; for neither received I it of man, neither was I taught it, but by the revelation of Christ." So it is not accurate to speak of "the Pauline theology," or "the theology of Paul." To be precise we should speak of the theology divinely revealed to Paul.

Great Men Uphold Theism

A recent book, albeit quite liberalistic, has some informative and heartening things to tell us. The author of the volume says:

> Our scientists and philosophers are theists in greater numbers than intellectual leaders and great men have ever been in history. The old mechanical view of this frame of things that so many scientists used to hold, does not stand up under modern discoveries. The notion that this world and all the worlds are just a huge machine that set itself going and keeps itself going, without any soul in it, or any person back of it, becomes increasingly untenable. The thought that matter is the beginning and end of it all . . . is a theory that does not answer.

Scorning Dogmas, Yet Dogmatic

It so often occurs that men denounce dogmas and yet are themselves very dogmatic (in the bad sense) in asserting their own

beliefs. We have a case before us in a recent book of sermons and addresses. The author is plainly "down on dogmas." And then this is the dogmatic way in which he belabors dogmas:

> No man gets anywhere today, not even in his own family, let alone his own congregation, by dogmatizing. Dogma went out with oil lamps and water-jars carried on the head.

To our mind, that is quite a dogmatic way of putting it. Some people's dogma is that they are against dogmas. But our author uses the term in the bad sense, the sense of the streets, not in the sense of the scientific textbooks and scholarly treatises. People ought to know, especially if they profess to be scholarly, that a dogma in theology is a doctrine drawn from the Holy Scriptures and then developed and maintained by a rational process of thinking. It is usually believed and accepted by a body of religious people, but it is not to be forcibly imposed upon people who think differently. The author whom we are criticizing becomes quite dogmatic in the popular and wrong sense of the term; for on another page he asserts that the divine existence "is evident to all but morons, feeble minds, nitwits." That is the scoffing way, and we think it is the wrong way.

The Old Testament Canon

Many people are puzzled about the formation of the canon of the Old Testament, and as to the time of its formation. In their *Biblical Encyclopedia* McClintock and Strong give a satisfactory explanation which we copy. When you read what this encyclopedia says remember they are speaking of the Old Testament canon having been formed in the time of Ezra:

> That it was fixed at that time appears from the fact that all subsequent references to the sacred writings presuppose the existence of the complete canon, as well as from the fact that in no one of the apocryphal books is it so much as hinted, either by the author or by any other Jewish writer, that it was worthy of a place among the sacred books, though of some of them the pretensions are in other respects sufficiently high (*e. g.*, Eccles.33: 16-18; 50:28). Josephus, indeed, distinctly affirms (Ap.I.8) that, during the long period that elapsed between the time of the close of the canon and his day, no one had dared either to add to, or to take from, or to alter anything in, the sacred books. This plainly shows that about the time of Artaxerxes, to which Josephus refers, and which was the age of Ezra and Nehemiah, the collection of the sacred books was completed by an authority which thenceforward ceased to exist.

Wayside Gleanings

The natives of Darjeeling write their prayers on rice paper, attach them to tall bamboo poles and repeat them by waving them aloft to the gods.

A group of representatives of Bible institutes, colleges and seminaries in the U. S. and Can. have organized a Bible college for Greater Boston. No charges will be made for tuition.

Dr. Campbell Morgan returns to England to become associate minister with Dr. Hubert Simpson at Westminster Chapel, London. He was pastor of Westminster from 1904 to 1917.

The Anti-Saloon League held a national convention in Washington, D. C., December 15-18.

During the year ending June 30, last, the American Red Cross spent a total of $3,600,000 in disaster relief in the United States.

Founders Week at Moody Bible Institute will be held the first week in February. For many years this annual event has dealt with vital spiritual interests in the fields of evangelism and missionary work at home and abroad.

For hundreds of years search has been made for the cave where Gautama (the original Buddha) lived. It is now believed it has been discovered on Vulture's Peak in the Rajgir hills in Bengal. Sacred writing says Gautama preached some of his greatest sermons from this cave 2,500 years ago.

If a bill introduced in the national assembly in Spain becomes a law it will require the Roman Catholic church to give up its cathedrals, ancient churches, extensive lands, its jewels, and objects of art, and the church then will have to pay for the maintenance of places of worship and will be limited to property which is regarded as "absolutely necessary" but which will be owned by the state.

400 delegates attended the opening of the first Buddhist convention at San Francisco, singing their hymn: *Let us follow the Buddha.*

Archaeologists in Asia have found papyrus wills dated 30 B.C.

There is an agitation on in Turkey to change the day of rest from the Mohamme-

dan Friday to the Christian Sunday, in the interest of business.

Siam has 15,000 temples and 150,000 Buddhist priests.

In the library of Gottingen is a Bible written on palm leaves. There are 5,373 pages, each made of a single leaf.

The American Bible Society prints and circulates the Scriptures in 175 languages and dialects, and since its organization in 1816 has issued more than 237 million Gospels, Testaments, and Bibles.

Presbyterians in the U. S. A. now number 2,009,875, according to the annual statistical review of the denomination, just issued.

New York hospitals asked 246 patients whose plight was blamed on alcohol why they first took to drink. The reasons assigned, reports the *Boys' World,* were: sociability, 52%; trouble, 19%; medicinal use, 9%; occupation, 7%; taught by elders, 7%; out of work, 5%; "to be thought sporty," 1%.

President-elect Roosevelt is a member of the Episcopal Church, while Mrs. Roosevelt is a member of the Presbyterian Church.

A tablet found at Pas Shamra, in Northern Syria, tells the story of a financial crash which resulted from the irregularities of a certain king's finance minister in 2000 B.C.

The Moody Bible Institute of Chicago announces that its correspondence school has released a new course in Scripture memorizing which will be a boon to those who have not before been able to retain in memory the passages from the Bible that they would like to command for instant use. Enrollments for this new course are reported as increasing rapidly.

Mrs. Henry W. Peabody, gen. chairman Women's National Committee for Law Enforcement, opened offices in Washington to direct a campaign "to prevent repeal or modification of the Volstead Act until the fate of the eighteenth amendment may be decided by the votes of the states on the amendment repeal issue."

A total of 4,696,493 religious texts were distributed in China in 1930.

Russia, always noted for the persecution of the Jews, was forced to close Warsaw University last month because of anti-Semitic uprisings which resulted in the injury of thirty Jewish students.

Formally accepting the $5,000 *Pictorial Review's* annual ahievement award to outstanding women, Miss Helen Keller, who was given the award because of her efforts in behalf of the blind, turned the check over to the American Foundation for the Blind.

At a college football game a short time ago a fraternity house was thrown open and one of the main features of the place was a full-fledged bar. This at one of the oldest and most respected universities in the country—a school which was founded and is administered by religious men of the very highest standing and which is supposed to be a model of decency.—*Pathfinder.*

Experiments at the Mayo clinic demonstrated that instead of being a cure for snake bites whiskey makes the effects of snake bites worse.

A Lutheran Church of Chicago bans the practice of the bride and bridegroom kissing at the altar after the wedding ceremony; also the singing of love songs such as "O Promise Me," "I Love You Truly," and the throwing of rice and confetti.

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Christian Evidence

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Christianity and the World Age

THE present article is the first in a series of twelve monthly discussions of transcendent manifestations and forces lying on the time side of the divine revelation; as also of the evidences therein exhibited of the truth of the divine writings and teachings. That a set plan, furthered by both divine and human thought, has marked the course of the cycles of the moral universe is a fact as definitely proven as is the order of the cycles itself. It shall, therefore, be our task to identify these manifestations and forces, whether accordant or characteristically antagonistic, and to note their testimony to the sum of completed revelation.

Six of the twelve articles we have planned will deal with the sinister, evanescent and contrary forces of the world age, with six reviewing and assessing the values of the evangel and the rule of the Messianic kingdom. The initial half series will present the following, viz: 1. "The World Age," 2. "The Time Spirit." 3. "The Prince of the Power of the Air." 4. "The Man of Sin." 5. "The Children of Disobedience," and 6. "The Bondage of Corruption;" while the second half series will discuss: 1. "The Overt Word." 2. "The Sword of Conviction." 3. "The Miracle of Regeneration." 4. "The World Pentecost." 5. "The Age of the Commandment," 6. "The Manifest Church." I trust the reader may see, at the outset, in this scheme not only a record of the contest of world righteousness with world evil; but also the possibility of showing the continuity of historic revelation from the beginning to the end.

Time, or duration, is an accommodated term, applied to what appears as a dynamical manifestation of the life of eternity, itself lying beyond the bounds of present human apprehension. Time is as undefinable as space, and may be called the fourth dimension of all spiritual and intellectual phenomena. That the periods of duration will eventually return upon themselves and, delivering their results back to the eternal order, themselves ceasing to have continuity, is a fact clearly written in the letter of Scripture, and which also agrees with the higher human reasoning. That the tremendous accident of eternity which we know as time, including the centuries of primordial creation, the subsequent emergence of intelligent creaturehood, both of angels and men, and the final perfectionment of this emergent life, is the container of eternal designs, and exists in unity and coherency, is our devout belief, and shall be the inspiration of our reasoning in these discussions. Those thousands on thousands of years which, with God, are as a single day must represent but a single thought, as it were, of the divine Creator; and so must speak for unity and directness of purpose. This unity of the divine thought and the, with God, brevity of the world ages, are constantly kept before the reader of the written Word.

The end of the world order is categorically affirmed in the prophecies of revelation; and the attentive mind can but see in their forecasts, that far off divine conjunction, when "time shall be no more." The destined and logical close of duration, or "the end of the world," as the figure goes, is a concept necessary to sound human thinking, as also to the sanities of human faith. It, at once, relates the problems and difficulties of philosophy, and expounds the humanisms of the written revelation. In the Old Testament, the forming Spirit walked through material and moral chaos of that which was of the earth earthy, into order, life and spiritual awakening. The time problem must fruit, ripen and describe a hundred fold of return. Then shall the end be.

But it is of much more practical value to assess the results of time than to speculate concerning the phenomena of its end. The eschatology of the New Testament is an altogether simple discussion of the events of the final stages of world life; and not a melodrama of new and illogical accidents of

the kingdom. The majesty of the personality and coming of the King is fittingly furnished with a background of dissolving matter and the covering into the eternal calendar of the years of time. The glory of this consummation needs no fictitious or fanciful addenda. The millennial pageant will be the opening of eternity to the understanding of men and angels. In this there is room for the largest range of faith in the personal return and reign of Messiah. This return, of itself, will be the final testimony to the unity and truth of the evangel, for which the calendar of the ages was ordained.

The essence of time is experiment, test and advance. This is the logic of its separation from eternity. Jehovah, if we may so venture to write, set before himself the task of a divine experimentation, and remanded the results of his labors to ages of test and unfolding. But through the whole vast evolution of good, against which evil was permitted to creep in, runs one eternal purpose; and it is with this world age, both of the good and of the evil, that we are to deal in searching for proof of the deep things of God and his redemption. The logic of time, therefore, is the spiritualizing of the cosmic universe, the transition from negative to positive condition; the building up of a body from unrelated substances, and the sanctification of that body through the indwelling and prevailing Life.

The term "world age," fairly, may be accepted as denoting the completed periods of duration, the united cycles of conception, creation and the final perfectionment of creature life. But, in a more specific sense, it describes the united periods of world thought and activity paralleling the slowly awakening revelation and kingdom of God. In this sense it is used in the New Testament, and especially in the writings of St. Paul. It has no tangible existence or quality, except that within it, as within the limits of a stage, the forces of good and evil have come to grips, and made it a time-long scene of contest, tragedy, and, finally, of victory for truth and the salvation of God. The histories and prophesies of the written Word testify to this order and relation of the world age, which, as it, more and more, rounds into fulfillment, exhibits the way in which God and the history making forces have worked. The manner of world creation is not more particularly described in the beginning chapters of Genesis than are the senescence and final dissolution of the material universe in the later writings of the canon. This dissolution of matter, or its retirement into permament disuse, will be the end of time as we understand it, which, as already we have concluded, establishes accord between the highest form of philosophy and the ultimate word of revelation. As the categories of material philosophy are necessary to the processes of human thinking, so a philosophy of the final end, or destruction, of matter is necessary to the thought of the perfect kingdom of God, and with this both the traditional and still developing teachings of revelation agree. A dissolving cosmos is testimony to the existence of a spiritual and eternal order, within which it is held as an accident or an instrument. This is the letter of Scriptural claim.

It is an interesting point to determine, if we may, how far the term "world age" is of planetary, and how far it is of cosmic, application. Do the Scripture references to the world age include only human beginnings and human finalities, or do they compass the universal concept of space and time? The latter we believe and hold; for only so can the unity of time be even imagined. Whatever other differentials of eternity may now, or hereafter, be measured against the fecundities of duration, God must needs fulfill his thought of time in the centuries which he has ordained. What the purely spiritual and moral verities are which perpetually reproduce and expound themselves in the eternity of the divine, verities which are without accidents of matter and time, we can only marvel concerning in thought; but such thoughts are indispensable to our belief in God and the eternity of his being. An eternal God is to faith an eternally active God. Such a God must be able to work independently of time and matter. Being a Spirit, he must be able to bring forth that which is of the Spirit, spiritual, the antithesis of that which is of the earth, earthy.

In reading the Scriptures, it is impossible to escape the impression that both time and the cosmic universe have a geocentric relation, at least, as to their spiritual and moral uses; and these, at last, only are of prime significance. The universe is a spiritual plenum, and fixed to end in a spiritual consummation, whatever other office may have been assigned it in its material constitution. To properly evaluate the spiritual meaning of the time universe, it must be necessary to

balance it against those portions of space and those periods of time where and when the revelation has been most intensively manifested. This record is the large fact of the visible universe, as self expressed in the history of our world. The planet Earth was made the scene of the giving of the eternal law of Jehovah; as also it was made to become the cradle of the Incarnation of Godhood, and destined to be the millennial home of a perfected race. No argument can be derived either from the written Word, or from the dicta of human reasoning, that will retire from command the geocentric doctrine of creation and redemption.

If the myriad million orbs that light the reaches of space offer objection to the theory of a world centered moral universe, they may be reckoned and assessed as the candelabra and ornaments of the terrestrial house of God's saints, while the cosmic age is waning to it close. If it be further argued that the work of the Creator would be belittled if he should not cause other worlds than our own to bring forth children for the family to be headed up in the heavenlies, it may be answered that, since God only is infinite, any multitude would be to him but a "little flock;" and that probably by the end of time the redeemed of earth will be a million billion of souls," "a multitude that no man can number;" and in which the divine soul must find fulness of joy. These are thoughts which must glorify in human consciousness the sublimely fruitful centuries of time, and add to faith in the Word which is from everlasting to everlasting.

As a record keeper, the time spirit is reciprocal of the contents of Christianity; but while it has furnished opportunity for the manifestations of the spirit and power of the evangel, it has been both a prejudiced and an obstructive interpreter of its truths. Christianity and the time spirit, in their manifold emergencies, have occupied the cosmic arena alone. This is the heraldry of good and evil; the tokens of the life of the Spirit and the life of the flesh. This too evident contention of opposing forces throughout the time era led the ancients into the false cult of Dualism. Quite clearly, too, here is the explication of miracles, as they have occurred in the periods of overt revelation. Miracles are the indefinable overplus of truth measured against error, and of grace and righteousness against the works of sin and unrighteousness. In its own language, this is the testimony of Scripture.

THE PULPIT

James M. Gray, D.D.
I. M. Hargett, D.D.
Elmer Ellsworth Helms, D.D.
Milton Harold Nichols, D.D.
Walter D. Buchanan, D.D.,LL.D.
Clarence Edward Macartney, D.D.
Rev. Carlton R. VanHook
Thomas S. Brock, S.T.D.

Where? Whither?

William H. Bates, D.D.

Where art thou?—Gen. 3:9.
Whither goest thou?—Zech. 2:2.

THE first of these questions was addressed by God Himself to Adam. The second was addressed by the prophet of God to a man whom he met in the course of his ministry.

May we not today observe the same order of speaker and spoken to: regard God as speaking to each one of us concerning our personal relation to Himself, asking "Where art thou?" then permit me as God's minister to put the question concerning personal direction or course, to ask the question: "Whither goest thou?"

Just about to enter upon a New Year, as we are, it is eminently fitting, I conceive, that we engage in careful self-scrutiny. This is the time, I suppose, when men of careful business habits are taking account of stock, and are setting their houses in order for the exigencies of the coming year. To neglect to do this,—is it not to enter upon the high-road to bankruptcy? If houses, lands, aye the whole world, "kick the beam" when weighed against the soul (Matt.16:26), can it be less important to take account of spiritual stock, —to see where we are spiritually, and whither going?

In what I may say to contribute to this

end, I do not expect to bring forth anything startling, or even new. If I shall succeed in vivifying, and impressing upon us for good, *old* truths, I shall accomplish something. Not condiments or stimulants are the food of life. The common plain, staple articles of diet, repeated day by day, give us health and strength.

And if, in what I shall say, you can, so far as I am concerned, remove from your own minds all sense of officialism, I shall be glad. I speak in the interest of no school, sect, or party; but simply as a Christian man to his fellow-men, subject to like frailties and short-comings with them, and needing for myself the truths which I utter to you.

Man's Relation to God

The question which God addressed to Adam suggests the old and very common truth of Man's Relation to God. Indeed, so common is it that a large portion of mankind, even in Christendom, have almost no thought of it. The Christian thinks of it: he strives to make it a constantly present and a constantly operative factor in his life—yet how many others practically carry themselves as though they had no relation to God whatever!

Now, this is a truth that all men need to have vivified, made living, present, real; for mighty consequence hangs upon it. No proof of it is requisite. All it needs is *assertion.* Therefore, let me recall to your mind the old common truth that you—and you as truly, as specifically, as individually, as though there were no other being in all the wide world—that *you* have relation *to God.* If you deny it, it exists. Though you doubt it, it does not vanish away. Though you ignore it, it does not cease to be. Let it be forgotten, it is present still. Whatever inharmonious mental attitude may be assumed toward it, the relation holds as truly and as fully as though you gave it completed practical recognition. Self, yourself or myself; self—God: these two cannot for one moment, in time or in all eternity, be put out of relation. Every man has relation *to God.*

Personal Scrutiny of Man

The relation between God and man involves personal Divine scrutiny. We sometimes fancy ourselves undistinguished in the great mass of humanity, and think we are unseen. It is true, our friends may overlook us: our enemies may possibly lose sight of us; but God never. A common truth this, but how much it is out of the minds of men.

One evening when the late Gen. O. M. Mitchell, the astronomer, was making some astronomical observations with a powerful telescope, he happened to bring within the range of his vision some fruit trees full seven miles distant. With perfect clearness he saw some boys approach the trees, make their arrangements, and then proceed to steal the fruit. While they, under the shadow of night, supposed themselves unobserved, the astronomer's eye watched every movement, seeing each one of the actors with perfect distinctness. The Professor used to repeat the incident with evident feeling, telling how there rang in his soul the words, "Thou God, seest me."

God sees us. As He did not leave Adam under the general relation which all things sustain to Him, simply as Creator, so He does not leave us. As He came down to personal observation of him, so He comes into personal observation of you and me. We are never hidden from his gaze. We may conceal our acts from the sight of men, but not from His sight. The old symbol of Deity is the burning eye. With Him "the night shineth as the day: the darkness and the light are both alike" (Ps.139:12). In personal scrutiny God asks, "Where art thou?"

Man's Accountability to God

God calls us to account. Divine scrutiny is investigation. Investigation is a part of the process of judgment, and in its train sentence comes.

There is a word, a single word, which if stricken from the languages of men, all religion, true or false, all law, human or divine, would instantly cease.

That word is *accountability.* Because of accountability, Christ died. Were it not for it, you and I would not be in the house of God today: there would be no house of God for us to be in. All Christian effort, and all that is known as Christian, is simply because of it.

If there is any truth that needs to be vivified and impressed upon the minds of men, that needs to permeate the conscience and the consciousness, it is the old, common truth of accountability to God. Judgment to come is neither fable, nor song. It is a fact, —a fact welcomed or dreaded according as, in view of our accountability, we have lived

with reference to it. The question, "Where art thou?" issuing from the mouth of God, should ring in the chambers of every soul till its vibrations melt into the sweet music of assured salvation.

Thus we see that this question involves three things: man's relation to God, God's scrutiny of man, and man's accountability to God.

Now then, my hearers, let us in all candor and honesty, answer this question of God to us today. Montaigne, in one of his celebrated essays, speaking of men's estimate of themselves, says, "It is strange that, ourselves excepted, no other creature is esteemed beyond its proper qualities." Is it true that we are competent to accurately decide upon material values, to compute physical and intellectual forces, to determine the precise worth of a horse or an ox, and that when we come to sit in inquisition upon ourselves we are always at fault?

It seems to me that if we will but lay aside all self-love, all conceit, all fear, and come with only the desire to know simply our real standing, be it good or ill, we shall get near enough to the truth.

And so I ask that in all candor and honesty, we each answer this question: "Where art thou?" Well, we are somewhere: this is certain. We are either where we ought to be, or where we ought not to be. We are either in right relation to God, or in wrong relation.

Where art thou, friend, before the bar of thine own conscience, as enlightened by the Word of God? In a position of approval or of condemnation?

Take the family: are you in the right place there, fulfilling the offices and obligations of love and ministration and numberless returns which the family constitution, as ordained of God, imposes?

Take society: are you in a right place there, setting the fitting example and highest beneficent influence which you ought?

Take business: are you only in the place of an honest and honorable man, strictly dealing with others as you would have others deal with you?

Take the church: are you in a right place there, attending upon its ordinances; engaging in its services, in service of it, in its fellowships; helping it and getting help; working for your own and its spiritual edification, as you ought?

But all these specific questions which may be asked of one and another, really gather up into the one question, "Where art thou, with reference to God?" For if we are right with reference to Him, we will have other relations rightly constituted.

Let us, at whatever cost, be perfectly sincere. Are we in right relation to Him? Yes? Then let us rejoice, and give all honor and praise to Him through whose grace alone we have attained such place. No? Then let us frankly confess it, and acknowledge to ourselves and to God that we are not where we ought to be, that we are in a wrong position, and that the fault is all our own.

Someone has said that "to acknowledge *what* we are, is the first step to becoming better than we are." It is something for a man to look up into the face of God and say, "Oh! God, I frankly confess that I am not in a right relation to Thee: I know it. I am condemned by my own judgment, and justly should be condemned by Thee."

How many of us, in these closing days of the year and looking back over the past, must make this confession? And how many, looking from this point on into the future, thus confessing, are willing to remain in this wrong place?

A German church historian begins one of his weighty paragraphs with the sentence: "All life is action" (Kurtz, *Sacred Hist.*, p. 23). Yes, movement is characteristic of every living being. The question, "Whither goest thou?" can very properly be put to every son and daughter of Adam. The place where we are is but a point of departure for an advance stage of life's journey. The "where" governs the "whither."

I suppose it is quite possible for many to give such answers to the question, "Where art thou?" as brings upon the soul the disapproval of judgment, and the condemnation of conscience, and yet do nothing in order to be able to give better answers. The change from wrong to right moral place requires a girding up of the loins of the soul and a putting forth of energy that the natural man is loth to undertake. While a man may be self-condemned, it is easy to put off the matter in hand, and so delay and finally do nothing at all.

But when the question "Whither goest thou?" comes to us, there can be no delay, for, whether we will or no, we are going in some direction. All life is action: with the steadiness and irresistibleness of time's flight, we are moving onward. And in moral

and spiritual things there are two, and only two, directions: one in a right way, and the other in a wrong way. The one is upward, the other downward: the one is heavenward, the other hellward; and these end in their respective destinies. In one or the other of these ways, and to one or the other of these destinies, we each are certainly going. So, let me ask you, as the prophet of God asked the man with a measuring line in his hand: "Whither goest thou?"

Rev. Wm. Arnot tells of his visiting among the seamen of Glasgow, and becoming acquainted with a man who had sailed first mate in a large ship in West Indian waters, under an unsteady captain. They were in the center of a rock-bound bay, with a gale blowing right towards shore. With good management all was easy; but good management was needed. The ship was in the cavity of a semi-circular basin, like the interior side of a half-moon, with a rocky, pointed horn at either extremity. The captain held the helm; but his eye was dim, and his arm unsteady. The mate modestly offered to relieve him at the wheel, but was refused. The mate looked on a few minutes more. The ship, held harder up to the wind than she could bear, instead of making way, was drifting to the shore. It was a moment of great agony; for the law gives a captain despotic power at sea, and any act of disobedience is visited with great severity. In the mate's judgment the last extremity had now come. He tossed aside the intoxicated man, and with strong hands grasped the wheel. On the instant, the ship, like a living creature pleased to feel that a competent man was master, turned her head in a line that shunned the cape and no more shook her shoulders as she settled into the furrow, tore her way through the breakers, cleared the point, and emerged with a bound into the safe blue sea.

The supreme moment of responsibility set every nerve in his body a-quiver: he aged years in a moment: his hair became prematurely gray; and the reaction from the effort that saved his own and his comrades' lives from wreck, laid him on a bed of sickness, from which he recovered, but to feel that life had a new meaning, and that its hours formed part of the solemn spaces of eternity.

To follow out the suggestions of the incident: Each human life is a sail upon the sea of time, bearing precious freight, and must needs pass many dangers. Its direction and its safety depend upon the helm—or rather on the steersman who holds it. Thank God so many of you have taken Jesus with you, as He is, in the ship (Mark 4:36). But you who have not taken Him, leave a pilot at the wheel who will certainly steer you to wreck. Whither going?

Toss off the false steersman, today, now: Take the only safe Pilot. Head about! Clear the rocky headland, and with the opening year set sail upon the wide blue sea whose winds and waves are subject to Him who once spake the billows into obedience, saying, "Peace, be still," and whose shore has for you an abundant entrance into the haven of God's rest. Whither goest thou?

Said a lady to me, "In my girlhood I used to take my diary at the beginning of the year, and, turning over its leaves, I would wonder what I would have to write under such and such a date." So far as the writing is of our own doing, the record is very much under our control; but so far as it recounts the events that otherwise transpire, these are known only to God.

As for myself, I have no desire to turn the pages of God's book of providence any faster than He turns them Himself. I would not care to know all the events beforehand: the rather would I gladly leave all with Him, receiving day by day whatever of joy or sorrow His loving hand has to give; assured that whichever it be, either is equally the gift of His love.

I would not have aught that I say, induce sadness in any; but I would, if I could, induce soberness, thoughtfulness in all. I would have each soberly and thoughtfully consider his way, whither he is going, and lay his course aright.

If, as we look back over the year, we find causes for regrets, tears, repentance, let us make up our reckoning with our Lord; and then, forgetting the things that are behind, let us with brave heart reach forth unto those things which are before.

What is your thought, your wish, your purpose, in regard to the year to come?

Let us look forward to the unknown future as the pictures represent Hope to look: glad-eyed, radiant-faced. Oh! New Year! I salute thee! I gladly welcome thee: not for any personal good or joy thou mayest bring to me; but because of the opportunities which shall be mine to serve the Master I love. I quote Frances Havergal's New Year hymn:

Another year is dawning:
Dear Master, let it be,
In working or in waiting,
Another year for Thee:
Another year of leaning
Upon thy loving breast
Of ever sweet confiding,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace,
Another year of gladness—
The shining of Thy face;
Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love,
Another year of training
For holier work above:
Another year of dawning;
Dear Master; let it be,
On earth, or else in heaven
Another year for Thee.

Greeley, Colorado

The Witness of the New Life

JOHN H. JOWETT, D.D.

He put a new song in my mouth, even praise unto our God.—Ps.40:3.

IS it possible to arrange a series of metaphors more expressive of a life which has been turned by the Lord from the sin and misery of spiritual alienation into the buoyancy and glory of spiritual freedom? The figures of speech just race after one another in breathless eagerness to describe the wonders of deliverance. Picture follows picture, and every one adds a new element of wonder. The victim was in a horrible pit, the deep home of a peopled darkness, full of all sorts of ugly and frightful shapes. Then the pit had the added horror of miry clay. The victim was sinking into more awful necessity; he had no firm standing. And the Lord lifted him clean out of this gruesome bondage. He found himself in the light, with a steadfast sense of assurance that he had gained a new standing. From miry clay to rock! And He "set my feet upon a rock." But the delivered life was not stationary. It was full of movement and progress. The Lord gave him power to step out on a new road. "He established my goings." And as if the emancipation was not even yet sufficiently bountiful, the new road became the home of music. "He put a new song in my mouth." Shall we say that this restored clock has musical chimes? This released bird has found a new song? This soul has made the splendid exchange of mourning for the oil of joy, and the garment of praise for the spirit of heaviness.

But I have not yet disclosed what I wish to be most prominent in this meditation. After describing his deliverance, the psalmist goes on to say: "Many shall see and shall fear, and shall trust in the Lord." He was once a bondman and has become a noble Crusader, and he goes singing along his way. You cannot hide that man. He must be heard and seen. He need not have a pulpit and be a preacher or a public herald. His witness is of a more vital order, for it is the arresting witness of a transformed and transfigured life. This is not a miracle which is read about; this is a miracle which is walking about and very ordinary folk can see it and be impressed by its significance. The miry clay has been left behind. The pit is now a gloomy memory. The man is a knight of the Lord, and as he strides along in clean shining armor and with a heart that is full of praise, others are quickened by the vital witness. "He put a new song in my mouth."

It is this kind of witness which is the herald of larger triumphs. "They came that they might see Lazarus whom he had raised from the dead." They came in curiously; they stayed in reverence; they knelt in surrender and prayer. The miracle that happened to one knight drew others into the fellowship of Christ.

"Abide"

E. W. CASWELL, D.D.

I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.—John 15:5.

THERE can be no separate spiritual life apart from Christ, the Vine. In Christ we are accepted of the beloved Father and able to do all things. We are members of the body of Christ, of which he is the head. As it takes all the blood of the body to keep one finger alive, so it takes all the life of the vine to keep one twig in fruit-bearing condition. It takes all the blood of Jesus in vital union with the soul to keep the most humble believer a perfect fruit-bearer.

The word "abide" would not be written ten times in seven verses of this chapter if it were not the dearest, sweetest, sublimest expression of our most intimate oneness with the being of our Lord. It is also one of the richest words in hymnology.

Current Religious Thought

Miracles and the Laws of Nature

PROFESSOR W. BELL DAWSON, M.A.,D.Sc.,M.Inst.C.E.

Animal Life (Continued)

THE nerve matter in a worm is no doubt as high-grade, chemically speaking, as in the human body; and many animal substances are so complex that it is not possible for science to determine in what chemical combination they exist. The brain may be taken as an example of this; for it consists of "an intimate mixture of the most complex substances known to the Chemist."†

The way that food is digested will bring out the higher character of substances in the animal body as compared with anything in plant life. The food first meets with saliva in the mouth, which is alkaline; then the gastric juice in the stomach (which is slightly acid) contains substances which play an important part in digestion. Further on in the process, bile from the liver is added. These various liquids are secreted by special organs; but what the controlling forces are which cause this to take place, we know little about. For in general, "the chemical changes which go on in the body are of a very complicated nature, and as yet little understood." We may well reverence the Creator who has devised these wondrous powers, and placed them under the control of the vital forces which reside in the animal body. What an unthinking explanation Evolution would have us accept, when with an airy wave of the hand, it tells us that all these powers of the body developed of themselves!

Without entering upon the details of physiological chemistry, it is sufficiently evident that animal life has the power to take hold of the simpler materials in its vegetable food, and raise them to a level quite above any that previously existed upon the earth. The animal also, like the plant before it, demonstrates the possibility of using what already existed for new purposes. This is very clearly brought out by following, as we are doing, the succession of things in their order during Geological time. For when light first shined out of darkness at the command of the Creator, He "saw the light that it was good." We have already noticed how "good" it was in relation to the growth of plants, and its good qualities become more fully revealed when animal life came into the world. For the eye of the animal brings out an entirely new property of light, which enables it to be used to see with.*

The air also, is found by the land animal to be suitable to breathe, due to the foresight of the Creator in composing it originally of the elements necessary for this purpose; and not only so, but air has the further power of transmitting sound by its vibration. Sound, in the earlier ages, was merely unmeaning noise such as a crashing rock or the plash of breaking waves; but the animal makes use of it to signal to his fellows; which even an insect can do. The animal thus shows that light and air are capable of new uses which the plant knew not of.

The Scriptures explain that the animal kingdom was brought into being by the command and creative power of the Almighty. (See Gen. 1:20, 21.) The new forces in animal vitality place it in a higher realm than plant life; and the superior powers, such as sight and hearing, with which the animal is endowed, are evidently unknown and impossible in a world of vegetation only. All this has an important bearing on the miraculous; because a miracle may be largely due to some entirely new use of the forces or the materials already existing in the world. No scientist would assert that there cannot be any properties in force and matter which still remain unknown to us. Why then may

† In any of the substances in the brain, the amount of the various elements (C.N.H.O. and P.) can be determined as percentages; and from these, a chemical formula can be calculated. But what actual molecular combinations the formula represents, is still conjectural.

* This property is refraction, by which light is capable of being focussed to an image of distant objects, by means of a lens. The use which the plant makes of light is quite different; for it selects certain wave lengths for its purposes.

not even these things be utilized by divine intelligence to accomplish the purposes of God, in ways that are entirely beyond our comprehension?

Human Intelligence

In considering the three great realms of nature, the inorganic or non-living, the vegetable kingdom and the animal kingdom, we have seen the relation of these to each other. The uplift which one of the higher realms is able to give to those below it, is quite in line with miraculous power, and the way that previously existing forces, such as light and heat, can be put to entirely new uses, also illustrates the character of some miracles. The foresight of the Creator is manifest also, in bestowing upon elementary materials and primary forces the useful powers and properties which only reveal themselves in later ages when they come to be required in the progress of creation. This again is very similar to the unsuspected properties of existing things which divine miracles often bring to light.

With the creation of man, another new power, unknown before, comes into the world; namely, intelligent thought controlled by free will. In earlier times, plant life had dominated the inorganic world, and animal vitality had made plant products subservient to its own use; and it is perfectly consistent with these stages, that this new power should dominate the whole, and work new miracles of intelligent invention, quite impossible to the lower orders of creatures. We read accordingly in Scripture that God said of men:

> Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.

We need not enlarge upon the powers of man's intelligence, when they are daily set before us in the current news; for indeed, the praise of man is overdone, and thankfulness to God forgotten, for these God-given powers.

Even without considering the higher spiritual capacities of man, it is evident that the human mind by its intelligence can control or over-rule many of the laws of nature, and turn them to serve his own ends. In doing this, man does not "interfere" with the laws of nature, or even suspend their operation.

For example, it is a law of physics that water cannot run up hill; but by confining the water in a pipe, and applying suitable mechanical force, the water can be made to run up hill and fill a reservoir at its summit. Many problems in electrical transmission are solved in much the same way; yet no law of nature is violated.

The control of disease may be taken as another example. The "law" of the disease is that it runs its course, which in many cases would lead to death. But the law of its progress is not so fixed and unalterable that nothing can be done but to watch the effect follow from its cause. For medical skill can divert the ordinary course, and mitigate the virulence of the malady. It may be that this is done by giving support to the vital forces of the body or re-inforcing their action; but whatever the method, the cure is not due to any interference with the laws of nature; but rather, it affords a further illustration of the principle we are considering, that the higher power of vitality can be enabled to modify and overcome the lower laws of disintegration and decay, which if left to take their own course would end fatally.

Divine Miracle

When we thus see throughout the various realms of nature, the great principle that higher forces can dominate and modify the laws of the realms below them, is it not reasonable to recognize that Divine power, which is supernatural in the sense of being above all, can accomplish what is quite miraculous from the lower standpoint of human intelligence? In performing these miracles, the Almighty may surely make use of any of the elements or forces throughout His universe if He so please; or if not, He may accomplish His purpose by the highest force in existence, the exercise of His own will-power. In so performing a miracle, it is not necessary to suppose that God "violates" the course of nature or "interferes" with its laws; any more than we need suppose this to occur between one realm of nature and another, all the way up from the primary elements, in the successive steps that we have followed. As Sir Ambrose Fleming, the noted scientist, remarks regarding the miracles of the Bible:

> Many of them, especially in the Old Testament, seem to have been, not a suspension of reversal of normal operations of nature, but a control or guidance of them for divine purposes.

Yet in dealing with divine action of any kind, we must not forget that we are in a higher realm altogether than all that we or-

dinarily include in the natural. For in the spiritual realm, the supreme considerations are love and compassion, justice and truth, and other attributes of God. Everything else must give way before such divine ideals and, miracle or no miracle, they must have their accomplishment.

We may even see some reflection of this among men, and in human affairs. We say: "Love laughs at obstacles"; and it was said in Roman Law: "Let justice be done though the sky fall." Nature itself must stand aside to make way for such exalted ends. And in the Scriptures, is it not for just such ends and purposes that miracles are wrought; to give help in extremity, to heal the afflicted, to strengthen wavering faith?

It is surely out of place to accuse those who believe in divine miracles, of being credulous or weak minded. Indeed, when we give consideration to the miracles of the Bible, and the circumstances attending them, we will find that they answer of themselves the difficulties that may arise in our minds concerning them; if we view them in the light of the spiritual ends which they accomplish.

The purpose of God regarding man is, that His will should be done on earth as it is done in heaven. But man, since the age of innocence at the beginning, is entirely incapable of accomplishing this purpose by himself. It can only be brought about in him by the uplift of divine power. For it is the Spirit of God that stoops down from above and lifts man out of his moral helplessness, where he is bound by the lower laws of self-interest and self-pleasing, and has gone astray by taking his own way.

May we not perceive in this the same principle that we have found exemplified throughout the various realms of nature? The Scriptures indeed, make use of comparisons from nature to enable us to understand these things. The man who undergoes this wondrous transformation by divine power is said to be "born again," and this new birth is the outcome "not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." Those who are thus regenerated become "new creatures," and the power of God in accomplishing this is explained to be the same energy which He put forth in creation when He "commanded the light to shine out of darkness." They are also enabled by the same power to "walk in newness of life," instead of being as formerly "under the law of sin and death."

It needs to be emphasized that this is not high theological doctrine, but a transformation of men that is actually taking place at the present day. It is a divine miracle, which is yet a fact that must be faced and accounted for, as much as any occurrence in nature. Anyone who will read the current missionary magazines or the record of the Bible Society, will find frequent instances of the new birth amongst the most degraded of men, brought about by the preaching of the Gospel, or even by the reading of the Scriptures alone; and their transformation cannot be gainsaid. Amongst those brought up in paganism, instead of the constant dread of evil spirits, there is the peace of God keeping the heart and mind; cruelty turns to kindness; the blood feud gives place to forgiveness, a thing before unknown; the harsh and domineering conduct of husband to wife softens down into loving co-operation.

This uplift of human nature to a higher plane of life by a Power from above, is in marked contrast with the views of Evolution, which teaches us to expect that only after several generations of good influences, a degraded tribe may develop to a civilized level. Even then, the civilization that is reached may not be accompanied by moral improvement; for it is well known that in the natural course of things, uncultured peoples are more apt to pick up the vices of civilized men than to adopt their virtues.

We may obtain a further insight into the operation of laws that are quite above the ordinary natural level, if we consider prayer in relation to the promises of God. It may help us in this to note that in the pagan religions, we do not find anywhere the idea that a god has made a promise to hear petitions. Among the Greeks, Apollo was specially the god of helpfulness;* but his help could only be obtained by offerings and persuasion; just as a judge by bribes might be influenced to render a favorable decision. The whole matter was thus viewed from the ordinary human level. How wondrous then is the revelation in Scripture, that the Most High God has promised to hear and answer prayer. For a promise belongs to the higher realm of the spiritual, where it stands related to faithfulness and truth, and points upward to the purpose and the will of God.

Yet the skeptical question is often asked: Can the laws of nature be set aside, in order

* His emblem was the Sun, which is so obviously helpful to the human race.

that a prayer to God may be answered? It is then inferred that prayer is useless; because what we ask might interfere with the course of nature. But we have seen throughout nature that higher laws can over-rule those on a lower level; and when we consider this in relation to prayer, we may find that the whole aspect of such questioning is profoundly modified, if the petition that is offered is based on a promise which God has made; for this at once brings higher spiritual laws into operation.

We may more readily see this if we begin with a promise in the affairs of men. A commercial company borrows money for which it issues bonds, accompanied by a promise that interest will be regularly paid. If this promise is not kept, the company must go into liquidation with its activities given over to other hands. Everything must give way before this promise. Take again a promise made by a nation, in an international treaty. Rather than break such a promise, a self-respecting nation will go to war. The ordinary work of its millions comes to a standstill, and their energies are turned into the new directions of military equipment and warfare. The whole material organization of the nation must be re-arranged to make good the promise. Can we suppose, then, that the Lord of All will allow His promise to fail, or that His word can go by default? It is surely evident that these higher considerations, these "laws of the spiritual realm," must hold sway over all that lies below them. The purpose and the promise of God must be accomplished, though heaven and earth pass away. What confidence we can have in prayer, therefore, if our petition is in line with that purpose; for "this is the confidence that we have in Him that if we ask anything according to His will, He heareth us" (1 John 5:14).

The Miracles of the Bible

Let us now give consideration to some of the miracles recorded in the Bible, to see what their characteristics are, in relation to these various laws. We will soon find that they are not only in harmony with the higher laws of the spiritual world, but that they bring to light what these laws are; just as we have found already that when any new forces have come into operation, they reveal what was previously latent or unknown.

The "laws of the spiritual realm" in their truest and highest sense, are the attributes of God; His love, His pity and compassion, His readiness to help; and on the other hand, His righteousness and justice. These are the motives from which miracles spring as their source; and miracles by making these manifest, bring honor and glory to God.

It is quite in keeping with these principles, that the miracles of the Bible are not mere wonders and marvels to astonish us. This is the leading feature of the fabled miracles of antiquity, as for example, the Labors of Hercules; but it would be a mistake to suppose that the miracles described in Scripture have this for their main object. We find indeed that the Lord Jesus refused to perform "wonder-miracles." He would not cast Himself down from a pinnacle of the Temple, during His temptations by Satan; He would not give the Pharisees a sign from heaven, by causing some wonder to appear in the sky. Such things we might call purposeless miracles, unjustified by any beneficent result.

It may therefore be said in general, that the miracles of Scripture have always a reasonable purpose. This also is entirely in harmony with nature, and with the reasonableness that we find everywhere, which comes out the more clearly the further we investigate natural processes.

It is consistent also with the absence of unmeaning wonders in the miracles of the Bible, that natural means are sometimes made use of to accomplish the purpose which God has in view. For example, at the Red Sea, the people of God were in extreme difficulty and saw no way of deliverance from their pursuing enemies. We are told that the Lord caused a strong east wind to arise, and by its means He opened a path for His people through the sea. Why should not God thus use the forces of nature if He please, instead of employing more extraordinary means? Yet critics take advantage of this to make it appear that nothing miraculous occurred. But is it not rather intended to show us that all nature is under the control of the Almighty? The stormy wind fulfils His word; when the waves of the sea arise, He stilleth them; for even the wind and the sea obey Him.

The higher purposes are also manifested, in His power to help and to save those who look to Him; as well as in His judgment upon the army of Pharaoh, which came at last after long forbearance with his disobedience and his want of repentance. The attributes of God are thus revealed.

A similar miracle, when the Israelites crossed the river Jordan after the forty years in the wilderness, may also exemplify the use of natural means. For it has been suggested that the drying up of the Jordan may have been due to a landslide which blocked the river. Whether this was the case or not, we are shown once more that all the forces of nature are dominated by higher spiritual laws, which cause things to happen at some specially opportune moment, for the accomplishment of the purpose of God. This is again shown by the earthquake at Philippi, in the days of the Apostle Paul; which had high spiritual ends for its outcome.

May we not perceive in these things that all the lower laws throughout nature are subservient to the spiritual and the divine, which is above all? For truly the mercy and the justice of God must have their way, whatever there be in the lower realms of nature that must stand aside to admit of this. Our faith is thus strengthened in knowing that all things are in the hand of God, to turn this way or that, to meet the needs of those who trust Him; or to fulfil the petitions that they bring before Him, in the way that He sees to be best.

The Scriptures indeed tell us that even the plans and projects of human beings may be swayed or over-ruled to fulfill God's purpose. The obstinacy of Pharaoh was used to manifest the power and glory of God. When Absalom rebelled against King David, he did not accept the best advice on the conduct of the war; for "the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom," as his just punishment.

Again, King Rehoboam, at the beginning of his reign, would not listen to the appeal of his people; "for the cause was from the Lord, that He might perform His saying . . . unto Jeroboam," to give him the part of the kingdom that He had promised.

The Lord may even raise up a man specially to accomplish His purpose, as He did to accomplish the promised restoration of the Hebrew people to their land after their captivity in Babylon, which Cyrus the king of Persia was instrumental in bringing about. For it is thus written:

> I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; . . . that saith of Cyprus: He is my shepherd, and shall perform all my pleasure; . . . he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. (Isa. 44:24, 28, and 45:13.)

Thus even the plans and schemes of men may be brought into subservience to the higher requirements of the justice and faithfulness of God.

Further Considerations

In the present discussion of the miraculous, we have endeavored to keep to one main line of thought, which may be termed the relation of miracles to the laws of nature, and the dominance or control of lower forces and capabilities by those above them, till we reach the realm of mind, will-power, and Divine activity which are over all that is below their level in the universe.

There are many other considerations, however, and aspects of divine miracles that might be entered upon. Amongst these, there is one which borders closely on our present discussion, namely, the reliability of the record of miracles as found in the Bible; because the general attitude of the Scriptures towards nature has a bearing on this.

We find that the writers of the Bible, in describing any natural occurrence, depict just what they actually saw; and their descriptions are invariably accurate. Even when these descriptions are in highly poetical language they are true to nature; which is more than can be said of almost any other poetry outside of the Bible, whether ancient or modern.

They also refrain from giving explanations such as were current in their day, and were usually mingled with magic and mythology; and by ascribing to God all that happens in nature, as its great First Cause, they avoid the idea that the elements of nature are controlled by secondary divinities, which was so universally held in surrounding countries. We may surely recognize in all this, an over-ruling guidance given to these writers, even in what is merely descriptive; which is one aspect of divine inspiration.

The miracles throughout the Scriptures are described in the very same way. There is no exaggerated emphasis on their astonishing character; but merely a plain and even dignified statement of what took place, as seen by the writer or by those who were present. This greatly enhances the value of the testimony of these writers, when we find all their descriptions of what occurs to be so uniformly reliable.

An example may be taken to illustrate this; when Christ stilled the tempest on the sea

of Galilee. We have the simplest and most straightforward description of what occurred, without any exaggerated amplifications; even though those concerned were fishermen who must have been specially impressed by such a miracle, as indeed we are told that they were. No explanation is offered; no suggestion of any natural cause.

As to how the storm became a calm, the narrative records all that the disciples who saw it were cognizant of at the time; "He spake and it was done; He commanded,"—and it took place. Yet the scope and significance of this miracle are remarkable. There is deliverance in extremity; an answer to a definite petition; the power of the Deity controlling nature; the uplift of faith to higher conceptions.

These are some of the spiritual purposes that justify the working of a miracle. Such purposes are equally evident in miracles of healing; where they bring out the Divine attributes of compassion and helpfulness.

To indicate concisely some of the further considerations that this subject opens up, we may append as a supplement the summary of an address by Sir William Dawson, former Principal of McGill University, in Montreal. It was given many years ago to an assembly of students of the University. It is helpful when a mind such as his, so thoroughly trained in Natural Science, points out the harmonious relation of the miracles of the Bible to the general laws governing God's universe:

As used in the Bible, and with reference to God, the term "miracle" is restricted to the putting forth of divine power, superhuman in its nature, and with some spiritual end as its purpose. Miracles are not, therefore, infringements of either natural laws or spiritual laws; for both of these are included in God's kingdom under His dominion, and His kingdom is not divided; yet spiritual law over-rules natural law. Miracles are special combinations and associations of these laws for special purposes.

Miracles are thus under laws of their own, some of which can be learned from the revelation given in the Scriptures. These laws are such as the following:

(1) Miracles depend on the exercise of knowledge and power higher than those of man.

(2) God Himself and spiritual beings under His control, employ in miraculous acts natural energies.

(3) Higher laws and energies control and supersede lower laws and energies in such operations, just as the vital forces in plants and animals modify the laws of non-living material.

(4) Miracles appear only at critical times in the career of peoples or the life of individuals, in the furtherance of God's great program of salvation.

(5) Although miracles are entirely subject to divine control, they may be influenced by human faith and volition under the limitations mentioned; for faith can remove mountains.

All these points are fully illustrated in the teaching and works of Christ; and they may also be seen in the mighty works performed by the agency of Moses; who in this, as in other ways, is an eminent predictive type of the Saviour.

The Scriptures also speak of the latter days, in which prophecy points to events that would seem to be altogether miraculous, in so far as we know beforehand. The great crisis at the end of the age may be characterized by such events; and the Second Coming of Christ will be a great miracle. We may be sure that the miracles of those days will be suited to the time, though different in kind to any which preceded them, and probably greater in scope and magnitude.

Montreal.

NOTE—This article is now available in pamphlet form. Price, Twopence. Address, The Bible League, 45 Doughty Street, London, W. C. 1.

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Truth

CHARLES M. SHELDON, D.D.

John 18:38

WHEN a question mark is straightened out it becomes an exclamation point. Pilate said to Jesus, "What is Truth?" Jesus said to the world, "I am the Truth!"

All fundamental truth is good for all time, all conditions, and all people.

Doubt never built a college, a church, a hospital, a business, or a career.

Everything worth dying for is worth living for.

If you have never found Jesus yourself, you cannot lead anyone else to Him.

Christianity is made up of affirmations: "Believe," "Do," "Go," "Love," "Live," "Pray," "Act," "Save," "Feed my sheep," Jesus said to Peter. The "Acts" of the Apostles saved the world, not their dogmas.

There is no place in the creed of the Christian for guesswork. He says with a shout of absolute conviction, "I *know* that I have passed out of death into life!"

A positive faith in the Creed of Jesus is the only thing that will save the world from chaos, bring order out of the political confusion, feed the starving, reconstruct the nations, and start the world forward into the path of future peace and happiness. All other formulas for the welfare of the world are insufficient and superficial and temporary.

Life from Above, the Hope of Humanity

C. H. Buchanan, D.D.

NEW life from above is the surest foundation for a successful spiritual life. It was a truism with St. Paul that, "If any man be in Christ Jesus he is a new creature; old things are passed away; behold all things have become new." The fact of regeneration has been of supreme interest to great preachers and reformers in all ages of Christendom. On it they built for the future in time and in eternity. But is such a doctrine no longer respected today? Is human life irreparably fixed? Is there no possible better for us all?

Every man feels in himself the instinct of progress. The normal man feels himself, somehow, lacking something in his nature to secure his mental and spiritual perfection, and he feels the need of an added element to complete his personality. Who can believe that the unregenerated life seen about us today is the picture the Creator had in mind when He said: "Let us make man in our own image?" Such a thought would be an impeachment of the intelligence and wisdom of God. He must have seen and provided for the results of the downfall of man by redemption, so that man then becomes greater than his natural self.

Christ in his talk with rabbi Nicodemus made very plain both the need and method of such an added life. "Marvel not," said he, "that I said unto thee, Ye must be born again. . . . Except a man be born from above he cannot enter the kingdom of heaven." This new life from above stands as an essential in spiritual experience. Christ required that his disciples wait for its enduement at Pentecost; and the apostles made it the keynote of their gospel message in planting the kingdom of heaven. This theme glows as a living light in all their teaching and preaching. It was not a whitewashed carnal life that Paul demanded, but a new, heaven-sent power, born not of men, but of God.

While this doctrine is as old as Christianity, its present consideration is justified on the grounds of its neglect together with the philosophy which denies that man needs its agency. While this philosophy paints an inviting future for man, it would leave out any influence from above, and make man to be all-sufficient in himself for a better future.

But why should science object to a "new life from above?" While it repudiates all "influence from without" in the evolution of life,—and that would include the work of the Spirit—do not the scientists themselves, adhere to their physical laws in their laboratory work? They remember to follow formula in compounding chemical for certain chemical action. To take liberties here would blank their effort. The fruit growers do not hesitate to insert the bud of improved fruit into the stock of unimproved species, that they may grow improved fruit. This one does that he may improve on the original fruit.

Why then, should any scientist object to the implanting of the spiritual, improved stock of new life into the old unregenerated stock to grow redeemed mankind? The world did not have to wait for Darwin to show them this wisdom. Why then make a bugbear of being born again, as if the whole subject were a relic of barbarism or a superstition? Of all Christian methods, this one is strictly scientific. A new, higher life must come down, not up from the jungle.

How Judge of the Doctrine?

We can judge of a system only by its fruits. The testimony to the great results dates back to Saul of Tarsus, and has been experienced by thousands upon thousands, in all ages ever since. An editor said just recently: "When we met the Lord one moonlight night at Mt. Carmel many years ago, a new world came into view. That meeting has been fresh in our memory all these years, the greatest meeting we have ever had on this earth. That night a bright light appeared which has never gone out. We have never seen the day, since the day we met Him, but that we have wished that everyone might really meet Him. He was so real then and has been all these years." This, let us say, was not a sporadic case. Thousands upon thousands can bear record to just such an experience and companionship. But what does such a meeting with the Lord do for one? It captures his soul, it wins and purifies his affections, it directs his will, it sweetens the fountains of his love, it makes one to love God and wish above all else, to do

His blessed will. This makes him a "new man in Christ Jesus." Surely such results are eminently worth while.

That the whole operation is a mystery, which the Saviour did not attempt to explain, and which no man today can explain, we do not hesitate to confess. Science with her bold attempt to explain all mystery, finds her defeat here. "The wind bloweth where it listeth; so is every one that is born of the Spirit." While one may not explain the fact, he dare not deny it. He cannot. The truth is its bulwark.

Men may persist in ignoring the fact and want to deny the need of regeneration,—a "new heart" as it is called. One may associate himself with some Christian organization, go into the society of religious people and get the social benefits of the same; but has he by such substituted methods, become a *bona fide* Christian? Did not the great Teacher say: "I am the door of the sheepfold. He that climbeth up some other way, the same is a thief and a robber"? The regret is that so many wish to make some sort of a substitution for the Lord's expressed method of getting into the kingdom of heaven. By making such substitutions, not only the benefits of the kingdom are in danger of being forfeited, but the very nature and principle of the kingdom are imperiled. Its very nature may thus be lost to the generation.

Some years ago it was pointed out to a great Church founder that his method of making converts could result in filling up the Church with unregenerated souls who have never broken off from sin. The evangelist was honest enough to say: "That is a possibility." "What then shall we do with them now that they are within the Church?" was asked. His reply was: "Let the elders instruct them." Thus he dodged the main issue, and left the results of his false move to be borne, and if possible, to be removed, by some one else. Whole sections of that Church can be found where the real meaning of the kingdom of heaven has faded out from the minds of the people till they scarcely know what genuine religion means,—so falsely have they been taught.

But the most treacherous of all errors was seen in the evangelist's remark, "Let the elders *instruct* them." Here we have *education* put in the place of regeneration. Man by his methods aims to do a work which only God himself can do. Here is the pitfall of the age, namely, the attempt to educate souls into the kingdom of heaven, when Christ would have them born in by faith in Him. Yes, there are souls who rejoice that the days of revivals are rapidly passing, and by a more rational method the Church is being advanced. Pastors complain that, "we hear much of late about education, but very little about regeneration."

Then there are many who, like Everett Dean Martin, in his *Meaning of a Liberal Education* (p.215) says that: *"The good man is the educated man."* (Italics his). Read the People's Institute at Cooper Union lecturer through carefully, and you will find that he makes education the *new Messiah* of today. All depends on education; nothing is said about the Lord's method of redeeming and saving souls. Jew-like, he denies all this, by simply ignoring it. One wonders if by his "Liberal education" he does not mean liberalism, or the denial of the teachings and principles of the Lord Jesus Christ. And this man teaching the largest high school class on earth!

The Results Being Felt

It would be surprising if when the sacred essential of the kingdom of Christ is being forsaken there would not be felt a serious loss to the Church. That result and loss has been felt. This is not simply a post-war condition. Early in the century pastors and wise observers of the signs of the times, lamented the loss to the Church by allowing regeneration to be ignored and forgotten. A Boston pastor, in one of his great books makes this lament:

> The idea of regeneration which once played so large a part in Christ's mission to the world, has fallen almost entirely out of the great drama of the Spirit. The disuse of the idea of redemption has brought the Church impoverishment in its insight into the nature of man and shallowness in its vision of God. It has taken the energy and passion out of the Church's activity and hope.

Do we need regeneration today? This idea was the secret of success in apostolic times, and all down the centuries, when rightly proclaimed. Also, it made Christianity a mighty power in the early days of our American history.

Jonathan Edwards in his soul-searching sermons, and Whitefield in his matchless oratory in presenting the redeeming love of God, produced results of which men had never seen the like. Desperate souls of wicked men were mightily transformed and made

into good husbands and fathers, and consistent, useful members of the Church.

If one wishes to know the results of the Moody and Sankey meetings in Great Britain, let George Adam Smith tell the story:

> Our people were stirred by them as they have not been since the days of Whitefield and Wesley.

Dr. R. W. Dale said:

> Not often has the world witnessed in so short a while such a transformation as came over England and Scotland on the visit of Moody and Sankey. I had seen occasional instances before of instant transition from religious anxiety to the clear and triumphant consciousness of restoration to God: but what struck me most in Bingly Hall was the fact that instant transformation took place with nearly every one with whom I talked. They came into the inquiry room anxious, restless, and feeling after God in the darkness. After a few moments conversation they went went away with faces filled with light and at peace with God.

These same results were seen wherever Mr. Moody held meetings,—in New York, in Chicago, in Richmond, Va., and in Houston, Texas. Due to the fact that men are the same in all lands, and their spiritual needs are the same. That such results are not so common today may be due to the lack of old-time passion, energy and enthusiasm with which the gospel was preached in Mr. Moody's time. One who has recently made a tour of the country, reports a distressing deadness and lack of charm in the sermons he heard. This was not from lack of education; for preachers as a rule were never better educated.

A lady of color, sat listening to a sermon of her educated colored pastor. After the sermon she came up and said: "Doctor, that was a learned sermon. You astronomized the heavens, and you geologized the earth; but I go away with a hungry heart." That preacher had failed of his only duty, which was to feed hungry souls. This is what the gospel is for, and when rightly presented souls do not go away hungry.

This is not to discount education, which has its place in religion. Mr. Moody saw this, and he built his Northfield Bible School, where the redeemed souls might receive the advantages of a suitable education. But he never sent men to college to be educated into redeemed children of God. Christ nowhere substituted the culture of the mind for the redemption of the soul. And we rightly go into soul-impoverishment when we try it with an educated ministry. When the gospel is properly presented needy souls gladly respond and as the reports today show, they find with joy their redeeming Lord.

Reformation versus Regeneration

That a change for the better is badly needed is very evident. And great leaders sometimes project a "city reformation," such as was projected in the city of New York a few years since. But, in the midst of the turmoil and excitement, the leaders came to see that a reformation was not what the city needed, but a soul-deep *conversion*. Disband the old regime, and reorganize the same under new leaders and the same unclean results obtain.

It is not a reformed society that is needed, but converted individuals, with regenerated motives and high morals, in Church and state. No man expects to find life and victory by reorganizing a burial ground; it is the regenerated living souls that are needed. Rationalists may theorize all they will about "natural ability" and the power of education to build up and maintain an acceptable civilization.

Culture did not save Greece in her palmy days, nor did it save Rome in the days of her mailed power. While Greece was sculptoring her beauty and Rome was spreading the borders of her empire, both nations were dying at the heart from their social corruptions. They both vanished from lack of the redeeming grace and keeping power of God. Oh, the folly of attempting to build up the kingdom of heaven without the presence of the King Immanuel!

Men forget that the glory of God is the splendid achievement of the redeemed soul. Indeed this is God's plan of man's accomplishing his best in the world. That is by letting God into his soul to guide, protect, and ennoble him in all his doings.

Deny it as men may, the truth is that the greatest scientists and world-builders have been men like Bacon, Newton, Pasteur, and Davy, and Faraday, who felt that they were but servants of God, guided by Him to "read His great thoughts after Him." One cannot rid himself of the horrible nightmare of a world and a Church run by an unregenerated constituency. Some of the bloodiest pages of history have been due to just this condition, or rejecting God's gift of redemption.

The whole process of soul redemption and the subsequent joy to be known, was symbolized by an old Scotchman who was both a

violin maker and player. He had made an instrument of which he was very proud. While playing it standing before the fire, it slipped from his hand and, falling upon the hearth, went to pieces. With a sad heart he gathered up the pieces and carefully laid them away. Long he grieved over his broken instrument, till it occurred to him to glue the parts together and lay them away to dry thoroughly. When this was done he restrung the instrument and carefully tuned the strings. Drawing the bow across the strings, he heard an unaccountably sweet tone such as he had never before heard from the instrument. The repairing had but redeemed the whole soul of it, and upon it he poured out his very being in sweetest melody. Such is the history of mended violins, and of mended souls.

Only the heart that has suffered and has been healed can voice heaven's sweetest music. Redeemed souls and their subsequent great life is God's instrument on which He reveals His infinite tenderness and love. While a sinful life is always a sad mistake, it is a fact that the most joyous and often the most exemplary Christians have been souls rescued from the evil way. They seem to understand and appreciate as others do not, the real meaning of redemption and the richness of the new life in Christ Jesus. Without the blessings of the redeemed life,—its novelty, its sympathy, its beauty and hope of heaven, this earthly life is lacking in charm and purpose.

Only as men find themselves made anew in Christ Jesus do they find the meaning and harmony of life. The natural man is self-centered, often untrue and selfish, and such a life is not in harmony with God. Too often greatly gifted men are only wolves in sheep's clothing. They are designing and narrow in much they undertake. They see little further than the radius of the ego, and care but little for others. Such men need the crushing of conviction in the sight of God, to be able to sing with King David: "He hath put a new song in my mouth, even praises unto God" for redemption.

Some men have great natural ability, and might accomplish great good, but for the fact of evil dominating their lives. Dr. J. A. Gordon said of a distinguished one, the German pessimist and atheist: "The deepest need of Schopenhauer was an old-fashioned conversion." This would have made him a very useful man to the world. But why go so far for an example. While this writer was discussing the times with an eminent college president, he rose and stood in all of his stateliness and said with emphasis: *"What we need, sir, is more of your old-time conversions!"*

Just think what excellent church leaders some of the high-society queens would make if truly converted to God, and what world-builders some of our political leaders could make if entirely committed to Christ! Some of the greatest religious workers and soul-savers have been just this. Mr. Moody was heard to say that: "The brightest conversion I ever saw was the little skeptical scientist at Glasgow, Henry Drummond." We know what a soul winner he became and none the less a scientist. In him men said that they "saw so much of God." Without this new life imparted, how can one know the meaning of the kingdom of heaven?

A police on every street block could not do for the city what a mighty sea-swell of God's grace would do. The greatest forward movement England ever knew came when the nation became Bible readers, from the middle of the reign of Elizabeth down to the beginning of the "long parliament." Better than all disarmament conferences to induce men to leave their daggers out of their belts, is a new heart and a spirit of brotherly love. All else is but rose water prescribed for leprosy. It cannot be that a doctrine which has in the past ages been so helpful to mankind and made the English speaking people the world-builders and thought-leaders, has no message for us in these distressing times!

Life from Above

Nothing is more inspiring than man's response to the call of the gospel when faithfully and lovingly proclaimed. This is true in all lands. Men know their own failings, their own heart and its desires; and they realize that Christ's offer of redemption is just what they need. This is the strength of the gospel, namely, the human response to its call, and the satisfying power of God's grace.

God purposes the salvation of all mankind, and while the issues are as yet undetermined, the battle is on. God has organized His forces for a complete victory, and His children are his main dependence; and the call to service comes to all. They who oppose or are indifferent are triflers,—if possible, worse than an open enemy. The glad news comes from many portions of the country where there was a falling off a year ago, of

great revivals and many accessions to the Church. God has not forsaken his own, and souls seeking Him for redemption still find *life from above* in all of its fulness and joy. Put your ear to the listening post and rejoice in the coming revival of a victorious religion and the day of the Lord.

In spite of all opposition and anti-Christian philosophy, let not God's forces become discouraged. Especially let His ministers not become so beclouded as to lose insight into the nature of the unredeemed man, or fail in vision of God, the merciful regenerating Father.

Christianity in India: A Hindu Viewpoint

LIEUTENANT P. G. KRISHNAYYA, M.A.

"Christianity represents a religious spirit. . . . It is a life dominated by the love of Christ, it is the life of continuous sacrifice of one's dignity, wealth and health for the sake of others."—*Sambhavar Maha—Jana Sambhan-an association of Christians of the low caste origin.*

Lieut. P. Gopala Krishnayya, Director of Physical Education, Madras University, India, working for Ph.D. in Columbia University. Comes from a Kshatriya community of South India. Son of the Late Rao Bahadur P. Venkata Krishnayya Naidu Garu, mayor of the town of Guntur and vice Principal of the Andhra Christian College, in the same place, for many years. Took his B.A. from Madras University in 1926, Diploma of Director of Physical Education from the Y. M. C. A. college of Physical Education, Madras (1930). Came to the U. S. A. October 1931, and took his M.A. in Columbia University in June 1932. Working for his doctorate now in the same university and expects to go back to India in the summer of 1933. He is one of the few Indians to receive the king's commission in the Indian Army.

INDIA came into contact with Christianity quite early. It is claimed that the Syrian church which has been flourishing in Malabar on the west coast of India for centuries, was founded by St. Thomas in 52 A.D. The Hindu kings of Malabar have always been tolerant towards these Syrian Christians. This community which is about a million and a quarter in strength is the most advanced one in India. They are literate and enterprising and occupy today exalted positions in the state and public life of the country.

The next Christian contact that India got, was immediately after Vasco Da Gama, discovered the sea route to India in 1498. Afterwards there was an influx of Roman Catholicism which even now is powerful on the west coast of India.

But by far the most significant is the modern missionary enterprise. Plutschu and Ziganbalg were the first Protestant Missionaries to come to India. They came in about 1706, just when the glorious Mahomedan Empire of the Moghuls was crumbling and giving place to the Christian Empire of the British. From that time to this day there has been an inflow of Christian Missionaries from Europe and America. The United States which now leads all the other countries in this holy enterprise commenced taking serious interest in this work only about fifty years ago.

We have in India today about 6,000 men and women from foreign countries, toiling in the missionary field in the name of Jesus. The missionary work is international—as well as interdenominational. In India they have forgotten all differences and work together for what they consider to be a stupendous work.

Has Christianity made any headway in India with its innate conservatism and hostility towards anything new—especially if it is religious? I should say it has. There are now about 5,000,000 Christians in India and the census reports every time bear out that the greatest increase has been among the Christian population. The Christian church is getting into its fold about 2,000 persons every week. So even from an evangelistic point of view, it has been a success. In India the field is great for people vowed to service and as such the missionary enterprise has left its mark on every progressive movement in the country.

The greatest problem in India is the poverty of the people. Dadabhai Navaroji, R. C. Dutt, Lord Cromer, Mahatma Gandhi and others who have delved deep in this subject, put the average income per capita at about $10 per year, the lowest in the world. About forty millions go to bed every night with only one scanty meal. Men, women and children all work; yet only about 45 per cent. of the population are employed and the rest are dependent. The causes for this grinding poverty are many, but most of them are

avoidable. The lack of adequate industries, the entire dependence of people on agriculture, which in itself is at the mercy of monsoons, the antiquated methods of agriculture, the hoarding of wealth are some prominent reasons. The Christian missions have done much to combat this grave problem. Their industrial, normal and agricultural institutions are really revolutionizing the order of things in India. They have elevated the submerged pariah or outcaste and have given him an economic independence—which is paving a way for his social equality with the haughty high caste Hindus.

Lucas in the following words admirably puts the Hindu view of life:

> In the West we are accustomed to speak of a certain phase of life as the religious life, and to draw sharp distinctions between what we call sacred and secular. In India, on the other hand, life is essentially religious, and in the strictest sense of the word there is nothing which can properly be called secular at all. Religion is all-pervading as the atmosphere itself; it penetrates into every nook and corner of life, so that the Hindu can never escape from its influence. It presides over his birth, fixes his name, determines his education, settles his calling, arranges his marriage, orders every detail of his family and social life, and controls his destiny through all time. Not only so, but it gives color and shape to the external world in which he lives and moves. Animate and inanimate nature, rivers and hills, trees and plants, rocks and stones, everything in the animal and vegetable kingdom, are all alike existing in this all-pervading religious atmosphere, and present themselves to his mind through this all-embracing medium. It is this fact perhaps more than anything else which makes the Hindu an insoluble enigma to the man of the West. Its subtle influence is encountered at every turn, its tint is present in every landscape, its pungent essence can be detected everywhere. It has to be reckoned with in the India Office, in the Legislative Council, in the Government Office, in market and school, in the largest town as well as in the smallest hamlet.

The question is how has Christianity affected these people? Have they been touched at all? The answer is they have been and that, too, profoundly.

Educated Indians have been very much affected by Christianity. Practically all the greatest leaders of modern India, shaped their philosophy on the ideals of Christianity and have publicly acknowledged it. They have been attracted by the Christian ideas of the fatherhood of God and the brotherhood of man. Let me quote here what some of these foremost leaders of the Hindus have thought and expressed about Christianity.

Raja Ram Mohan Roy is perhaps the greatest Indian of the nineteenth century. He was a pioneer in many ways and by far his greatest contribution was the suppression of the cruel system of "Suttee," in which among the high caste Hindus, the wife burned herself to death on the funeral pyre of her husband. As a revolt against tyrannical orthodox Hinduism, he founded "The Brahama Samaj," which is an embodiment of the highest principles of Christianity and Hinduism. He was an earnest student of the Bible, and learned Greek and Hebrew with a view to get to the sources. He says,

> The consequences of my long and uninterrupted researches into religious truth have been that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which have come to my knowledge.

He has written among other books, a wonderful treatise entitled, *The Principles of Jesus, the Guide to Peace and Happiness.*

Keshub Chandra Sen was a follower of Raja Ram Mohan Roy and second to him only in pre-eminence. He says,

> Christ has been my study for a quarter of a century. That God-man—they say half God and half man—walks daily all over this vast peninsula, from the Himalayas to cape Comerin, enlightening and sanctifying its teeming millions. He is a mighty reality in India. He is to us a living and moving spirit. We see Him and commune with Him. He permeates society as a vital force, and imbues our daily life, and is mixed with our thoughts, speculations and pursuits. What moral serenity and sweetness pervades His life! What extraordinary tenderness and humility—what lamblike meekness and simplicity! His heart was full of mercy and forgiving kindness; friends and foes shared his charity and love. And yet, on the other hand, how resolute, firm and unyielding in His adherence to truth! He feared no mortal man, braved even death itself for the sake of truth and God. Verily, when we read His life, His meekness, like the soft moon, ravishes the heart and bathes it in the flood of serene light; but when we come to the grand consummation of his career, His death on the cross, behold He shines as the powerful sun in its meridian splendour!

Swami Vivekananda, who did so much to revive Hinduism and instill in it new ideas, as I read his works and ponder over his personality, was very much influenced by the teachings of Christ. To corroborate my opinion I give below some incidents connected with the founding of Sri Rama Krishna Mutt, a holy order founded by the Swami, in memory of his master. When Sri Rama Krishna passed away, his disciples, chief of whom was Vivekananda, wanted to commemorate his memory. They all gathered one night in a village and contemplated about it.

In their discussions their thoughts instantly ran to Jesus of Nazareth and His wonderful life. The historian of these events concludes,

> Thus was formed the monastic order of Sri Rama Krishna. To the utter astonishment of the whole party they learned afterwards that the memorable evening on which the example of the prophet Jesus of Nazareth and his apostles inspired them to renunciation and service was the Christmas Eve though they knew nothing about it at that time. Since then that day has been held in high esteem by the brotherhood.

Hundreds of quotations could be given about what Hindus have thought of the personality and precepts of Jesus. He has been in forefront ever since Mahatma Gandhi has come into active public life in India. It is a matter of common knowledge that the Mahatma has been inspired by the teachings of the Nazarene and has infused his movement with His principles. Dr. Stanley Jones and Rev. C. F. Andrews have in their latest books in a masterly way written about this aspect of the present crisis in India. The Mahatma's favorite hymns, in addition to verses from the "Ramayana" of Tulsidas, are the following:

1. Take my life and let it be.
2. Lead, kindly light, amid the encircling gloom.
3. When the mists have rolled in splendor.
4. Nearer my God, to thee, nearer to thee.
5. Rock of Ages, cleft for me.
6. When I survey the wondrous cross.

The missionary example is seen in the various institutions and movements that have been started recently in India. The great Hindu revivalist movements like "Brahmo Samaj," "Prarthana Samaj," "Rama Krishna Mission," "Arya Samaj" and others have simply embodied in their activities a good many of the principles of missionary work. We have now Hindu Young Men's Associations, Hindu Missionaries, Hindu Universities and Colleges, Hindu Hostels, etc. A good number of eclectic systems have sprung up on account of the impact of Christianity upon Hinduism.

A tolerance and respect towards Christianity has now crept among Hindus. There is an old picture, about the attitude of Hindus towards Christianity quoted by the Rev. C. F. Andrews:

> On February 6, 1908, a large meeting was held to hear a lecture on Bhakti (devotion), at which nearly three thousand were present, and Mr. Tilak took the chair. Dr. Garde, an elderly and highly respected and learned Hindu, a friend of Mr. Tilak's, got up to speak, and traced the doctrine of Bhakti in Hinduism from Vedic down to modern times. He mentioned while doing so, the name of Christ as a great Western saint who practiced Bhakti. The name of our blessed Lord, even when thus mentioned, was received with such shouts and hisses that the speaker was obliged to sit down, and in spite of the chairman's efforts to keep order the meeting had to be closed.

What is the picture today? Let me quote the Rev. Charles W. Posnett, who works in Hydrabad, in South India. He thus writes in 1927:

> Last week once more I invited to Medak (*the place he works*) all high caste Hindus who were seeking Jesus. Twenty years ago they would have considered themselves polluted by eating in our compound, but for three days they have been our happy friendly guests. Men who used to cover their hands with a cloth to shake hands threw their arms around me.

Hindus are now taking effective steps against early marriages and the prohibition of widows to remarry. The education of women has been keenly taken up. Social amelioration and the reclaiming of the depressed classes have begun in dead earnest. I agree with Dr. Sherwood Eddy when he says that all these

> have sprung directly or indirectly from Christian teaching or example. . . . For over a century the preaching of a lofty Monotheism and high morality, the influence of Mission schools and colleges, the circulation of the Bible and Christian Literature, the example of social service, famine relief, the healing of the sick, the care of orphans, lepers and the blind, the formation of a Christian community, profoundly influenced large numbers outside of the Christian church.

The majority of the students reading in Christian colleges and schools in India are Hindus. They are proud to belong to these institutions. Take for example the case of Madras Christian college. What a glorious part it has played in the modern history of South India! The Rt. Hon. V. S. Srinivasa Sastri, P.C., the venerable President of the Servants of India Society, paid a deserving tribute to Dr. William Miller, the foremost principal of the college, when he said that he shaped the whole of the higher education in the Madras Presidency. "Tens of thousands of families," he declared, "remember his name today and cherish it with profound love and affection."

The Rev. Dr. Hogg, the present principal can with legitimate pride say that its students "are to be found in all walks of life up to the membership of the Governor's Executive Council, Ministers to the Government, the

High Court bench, the I. C. S., the Episcopate."

The Madras Christian college Day is invariably presided over by a Hindu, an old boy of the institution. The old boys invariably send their sons to the college. In fact this institution is fast building a tradition of its own. I know of a high official in the Madras Government, an orthodox Hindu, who sent his son to the Madras Christian College, in preference to Hindu colleges and the stately Government colleges. When I questioned him about it, he said, "I want my son to read in my old college, besides a religious atmosphere and personal contact between the teacher and the taught pervades there, which is quite absent elsewhere." The same could be said in a measure of other Christian colleges and schools.

Of special significance for which India is really grateful is the work of Christian missionary ladies among our women. As teachers and doctors these noble women have done a service to the country in general and the women in particular. Their example has much to do with the advancement of women in India at present, and the breaking down of age long barriers which literally kept the women of India in the background.

It would take volumes to write about the hardships physical and otherwise, which the missionaries had to contend with ere they could establish confidence among the people. They have done it on account of the purity of their lives, the nobility of their purpose, and their unbounded sympathy and love. Here is a true picture of missionary life as written by the Rev. Dr. Sharrock:

> The reader has now seen something of camp life without suffering its inconvenience. He has not had to go without food or a drop of water, such as he dare drink, from fear of cholera. He has not had to push a hopelessly punctured bicycle through a blazing sun for miles, till his tongue has literally cleaved to the roof of his mouth, and his thirst has become an absolute agony. He has not stuck in the bed of a swollen stream with a broken bullock-yoke and had to wait in the rain till another could be procured from some far-off village. He has not had to lie for hours on the hard road-side hungry and tired, because his luggage-cart had broken down and no food was procurable, and finally, he has not had to be jolted home in a cart for weary hours while dysentery, cholera, or typhoid fever had him in a deadly grip. He has not had to wrangle with an excited crowd about some difficult question of religion. He has not felt the terrible loneliness and the sickening heart-ache at failure or the burden of responsibility, where he has the care of all the churches in a district larger than an English diocese.

An important contribution of the Christian church in India has not been noticed to the extent it ought to be. The Christian church has always been a moderating influence in the clash between the people and the Government in India. By its stern and just attitude on public questions it has earned the respect of the people as well as the Government. As Dr. Arthur Mayhew, Late Director of Public Instruction, Central Provinces, India, puts it,

> It was not only the faith that was in them, but also the steady and constant reminder of that faith, applied by Christian agencies in India, that kept moral and social aims before the eyes of Governors and their councils. By spiritual teaching and example the missions in India were as useful in reminding Christian rulers of their faith as in communicating to their subjects.

A noteworthy feature of present day India, where communal squabbles have become prominent, is the attitude taken by the Indian Christian leaders. The 60,000,000 Moslems in India want protection from Britain against the "aggressive" Hindus in the shape of safeguards in the constitution, and separate Moslem electorates, whereas the 5,000,000 Christians are for no safeguards and are for joint electorates. At least that was the patriotic and statesmanlike attitude of my friend the late lamented Kankarayan T. Paul, who so ably represented his country and countrymen in the first Indian Round Table conference held in London last year. Christian bodies have come to recognize that moral or spiritual obligations convey no special rights.

The possibilities for Christian missionary work in India are immense. India is more prone to evolution than to revolution. Quick changes cannot be expected, but if changes take place, they are real and far reaching.

Whatever the future Government of India may be, India will never reject what is offered in a friendly and Christian spirit. Missionaries if they bear in mind the record of missionary work in India, will not find it hard to follow the advice of one of their greatest representatives.

> Never to let your enthusiasm be soured or your courage grow dim, but to remember that the Almighty has placed your hand on the greatest of His ploughs. To drive the blade a little forward in your time and to feel that somewhere among the millions you have left a little justice or happiness or prosperity, a sense of manliness or moral dignity, a spring of patriotism, a dawn of intellectual enlightenment or a stirring of duty where it did not exist before—that is enough.

The Article in Genesis One

IVAN PANIN, D.D.

Genesis 2:7

ON page 532 of your November issue, in the last six lines of your "Comments," you say: "We wonder whether the frequent use of the definite article before Adam does not point to the fact that he was a personal self-conscious individual as well as the generic head of the human race. Has any Hebrew scholar an explanation?" The occurrence of the definite article in Genesis I. presents certain numeric phenomena which amply account for its presence or absence therein in certain places, without of course excluding other possible reasons:

Here is a list of the 27 verses (out of 31) of Genesis I. with the number of times the article occurs therein. In the cases bracketed as with verse 5 designated [2]—it means that the article occurs twice therein; but its presence is known not by the usual syllable *ha,* but by the vowel point in the letter that would precede it had it been present. Thus instead of l'haor, l'hachoschech, *to the light, to the darkness,* it is laor, lachodesh, which without the article would be l'or, l'chodesh:

Column 1 gives the verse number; Column 2 gives the number of times the article occurs therein:

Verse	1 has 2	17 — 2	
	2 has 2	18 — 4[2]	
	4 has 3	20 — 3	
	[5] has [2]	21 — 5	
	6 has 2[1]	22 — 3[1]	
	7 has 4[2]	24 — 1	
	[8] has [1]	25 — 3	
	9 has 3	26 — 7[1]	
	10 has 2[1]	27 — 1	
	11 has 2	28 — 5	
	12 has 1	29 — 2	
	14 has 3	30 — 3	
	15 has 2	31 — 1	
	16 has 9	438 78	

The sum of these 27 *Verse numbers* is 438, or 13 sixes (Feature 1); of this the *odd* numbers have 198 or 6x3x11, or 33 sixes; and the even have 240, or 6x2x2x2x5, or 40 sixes (Feature 2). The numbers with one figure, 1 to 9, have 42, or 7 sixes; those with 2 figures have 396 or 11 sixes (Feature 3) of six (Feature 4), the *first, last,* and *middle* verses have 48, or 6x2x2x2, or 8 sixes; the others have 390 or 65 sixes (Feature 5); the numbers whose occurrences have against them [ ] have 102, or 17 sixes; and the others have 336 or 2x2x2x2x3x7, itself 56 sixes (Feature 6), with six factors (Feature 7), whose sum is 18, or 3 sixes (Feature 8). The same division of 438 into 102 and 336 is produced thus, (with its three additional Features 9, 10, 11, of sixes); the verses having the articles only once have 102; those having it more than once have 336. Those having *zeros* have 60, or 2x2x3x5, or 10 sixes; the others have 378, or 2x3x3x3x7, itself 63 sixes (Feature 12) with the sum of its factors 18, or 3 sixes (Feature 13).

The chance for these thirteen features of sixes to occur here accidentally, *undesigned,* is only one in 6 multiplied by itself 13 times, or 13,060,538,496, less than one in *thirteen billions.* As six is 2x3, the frequent repetition of these two factors reduces this chance 553,184 times, to one in 8,500,000,000,000-000, or 8 and a half millions of billions. The 27 verses of Genesis I. (out of its 31) containing the article are thus chosen not at random, but on a *most elaborate design of* SIXES running through them.

And what is true of the Numbers of the Verses is equally true of the occurrences of the article in them:

These occurrences are:
78 or 6x13 or (7x11)+1 or 13x6

a multiple 6 and 13; and by its neighbor, 77, it produces 7 *elevens.* These three factors appear in the following division.

First, last and middle verses have:

12, or 6x2 or (13)—1 or (11)+1
the others, 66, or 6x11 or (13x5)+1 or 11x6
78, or 6x13 or 13x6 or (11x7)+1

The chance for this division being accidental, undesigned is one in 6x3x11x11x13x13 or 368,082. Another division produces the *sevens* and *thirteens* (by neighborhood) thus:

The largest and smallest occurrences, 9 and 1 (the latter occurring 5 times) have

	14, or 7x2	or (13)+1
Others	64, or (7x3x3)+1	or (13x5)—1
Sum factors	7, 3, 3, 13	or 13x1

This reduces the chance above to 368,082x 4,225 or 1,472,300,000, one in nearly a billion and a half.

These numerics are in nowise exhaustive; thus the 78 occurrences, or 6 thirteens are divided thus: the *odd* occurrences have 52,

or 13x2x2; the *even* occurrences have 26, or 13x2; thus diminishing the chances here for coincidence 52 times. An elaborate design of 6, 7, 11, 13, thus runs through the 78 occurrences of the article in Genesis I. in addition to the design of sixes in the Verse Numbers. But this design is possible only with the EXACT NUMBER 78 for the occurrences. One occurrence less or more *destroys some design.*

Your question "Why?" is thus answered.

One curious feature may be added. The 78 occurrences of the article are divided thus:

Direct Article has 67 or (11x6)+1 or (6x11)+1
Indirect (by vowel change) 11 or 11x1 or (6x2)—1
78 or (11x7)+1 or 6x13 or 13x6

The 6 and 11 appear by neighborhood; but the *thirteen* appears in the sum of the figures of 67, which themselves are *six and seven* thus the 6, 7, 11, 13, of 78 are all in sight.

The early Hebrew manuscripts had no vowel points. The article known only by *these* eleven times thus assures us that those who later supplied the vowel points were in these eleven cases *correctly* interpreting the text.

Youngstown, New York

The Significance of the Commonplace

PROFESSOR NEWTON WRAY, D.D.

THE impression prevails that the little things of this world are inconsequential and sustain no vital or important relation to what should engage the attention of men. On the contrary there lie in those things some of the greatest values to human welfare or perils to life, health, and prosperity.

In every sphere of nature and life we can see this truth.

The Disclosures of Science

Take the revelations of science, for example. Scientists have discovered that the material universe is made up of infinitesimal, invisible atoms and electrons that play about each other and cohere, constituting what we call matter.

As Emerson once expressed it:

> Grandeur of the perfect sphere
> Thanks the atoms that cohere.

Observe the tiny hair-like threads which in bulbs light up the entire globe. Should one of these be broken the light is gone and a new bulb must be gotten before electricity has a channel for its display.

The world of industry could only be made to yield its marvelous results by what is often the most insignificant means.

It is said that the men who built the great Panama Canal had to depend upon silk-spinning spiders for their work. The canal had to be surveyed and the surveyors could only get their plans correct by dividing the lenses of their surveying instruments into sections. And this division was effected by stretching the thin web of the spiders across the lenses. So, we are told, "Six fat spiders sat daily spinning webs upon which depended one of the greatest engineering feats of the world."

A gentleman relates that when riding on the trolley line one evening in Boise, Idaho, an accident broke the wire that conducted the electric current. The motorman got down under the car and tried to repair the break. Coming back into the car he exclaimed, "Well, this is enough to make a man forget his Sunday school lesson. I have no light and no wire." A lady passenger asked if a hair-pin would do any good. He said he would try it. He took the hair-pin, got under the car, worked a minute, came back into the car and started it as though nothing had happened. The gentleman referred to asked him if the hair-pin did the work. "Yes," was the reply, "every particle of the current moving this car goes through that hair-pin."

The Occupations of Men

The occupations of men in every calling yield the same lesson. No farm can be made profitable till the farmer has learned this lesson, supposing that all other conditions are normal. One day a farmer in the Northwest noticed that his neighbor had neglected to cut a field of timothy. By inquiry he learned that the neighbor intended to set fire to the hay in order to remove it from the field.

But aren't you going to save the seed? he asked. The man replied that it wasn't worth while. The wide-awake farmer bought the crop as it stood, cut it down and threshed it and sold nearly one thousand dollars' worth of seed from where the other man had seen nothing but worthless stubble.

The soil of a farm or garden could not do without the despised earthworms which, as Gilbert White, the English naturalist, says,

> Though in appearance a small and despisable link in the chain of nature are the great promoters of vegetation. This service they render by boring, perforating and loosening the soil and rendering it pervious to rains and the fibres of plants, by drawing straws and stalks into the soil; and most of all by throwing up such infinite numbers of lumps of earth. But for them the earth would soon become cold, hard-bound and void of fermentation and consequently sterile.

A Lesson in Art

In Art the same lesson is seen. I read in a magazine article the question, "Why is Paderewski the greatest of living pianists?" The answer was, "Because more than any other, he lingers lovingly on beautiful details in the music he is playing."

The story is told of the artist Bruloff's studios where artists came to work that one day he noticed a raw, country lad, and standing behind him he watched his drawing. Amazed at the lad's crude power in drawing, Bruloff took the brush out of the boy's hand and just touched the picture. The boy looked at the picture and then at the great artist and said: "Master, what have you done? You touched the picture only once a tiny bit and lo, it is all different." "Yes," said Bruloff, "that is the lesson I want you to learn, that art begins where the tiny bit begins."

Tolstoy in one of his essays comments on this incident that that is "where life begins, where the tiny bit begins," and then he goes on to say, "that everything of consequence in life is determined by something so small and inconspicuous that we never notice it until, long afterwards, the irrevocable consequences begin to appear."

The Voice of Business

Sound men of affairs in the business world are often perplexed as to how to make their business the most remunerative. They are amazed at some tiny solution that the mass of men would have overlooked. It is said that the head of a great corporation once offered a prize of $5,000 for the best solution of the question, "How can my business be most speedily and most surely improved?" Thousands of students of economics contested. Treatises on salesmanship, store-lighting, window-dressing, stock arrangement, and advertising poured in. Roy MacCardell simply wrote on a postal card, "Tell your clerks to say *Thank you!*" and the check for $5,000 was his.

Ideals that Need Changing

Surely here is something we all need so much to lay to heart. If our ideals hold us down instead of lifting us up to something worth while, they need changing from the ground up. We need to begin at the bottom and rise by making the best use of details so commonly neglected or overlooked. The common things of life are glorified by those who rise above their circumstances by devotion to worthy ideals.

Emerson in his essay on "Goethe the Writer" remarks: "For great action must draw on the spiritual nature. The measure of action is the sentiment from which it proceeds. The greatest action may easily be one of the most private circumstances."

That eminent psychologist, William James, declared:

> I am done with great things and big things, with great institutions and big successes; and I am for those tiny invisible molecular moral forces that work from individual to individual; creeping in through the crannies of the world like so many rootlets or like the capillary oozing of water, but which, give them time, will rend the hardest monuments of man's pride.

From Obscurity to Greatness

As with things, so with men who, unknown to fame, have risen from the ranks of obscurity to positions of commanding influence and usefulness.

Beethoven, on being shown a picture of Haydn's birthplace, exclaimed: "To think that so great a man should have been born in so humble a cottage."

Perhaps the most illustrious example of this fact was the case of Abraham Lincoln. General Palmer gives an account of a visit to President Lincoln in 1865. He found him in a barber's chair and said to him:

> If I had supposed at the Chicago Convention that nominated you we would have this terrible war, I never would have thought of going down to a one-horse town and getting a one-horse lawyer for President.

I spoke without knowing how he would take it, but expected an answer that I could laugh at. But pushing aside the barber he turned to me, and with a serious face he replied:

> Neither would I, Palmer. I don't believe any great man with a policy could have saved the country. If I have contributed to the saving of the country, it was because I attended to the duties of

each day with the hope that when tomorrow came I would be equal to the duties of that day.

As was said of a certain Englishman who though lacking a brilliant education and mind became noted and useful: "Incurable commonness is the secret of his success." That critic deserves to be commended for his fine tribute to common men. Such was the man to whom I am now calling attention.

Muncie, Indiana

The Cockroach and the Skyscraper

JOHN J. BLYTHE, M.A.,B.D.

A RELIGIOUS weekly is advertising and recommending a book with the title: *Is There a God?* It is to contain a series of wearisome and futile articles, which dragged along for some months in this same weekly under the caption: "A Conversation about God." It reminds us of Arthur Brisbane's comment on Prof. Frost's remarks that he had found indications that there exists mind in the universe. Said Mr. Brisbane: "If a cockroach in a skyscraper could talk, and say: 'I believe there is somebody running this building,' you would be amused. Somebody, somewhere, is amused when one of the little germs on this earth's grain of dust admits indications of a guiding intelligence in this universe."

This leads us to say, that it would be more amusing if three cockroaches within the building should argue the matter before their assembled tribe—which should listen, some with open-mouthed astonishment at the erudition, some befuddled by the hair-splitting arguments, some disgusted at the time spent in threshing over old straw with the idea of finding grain in straw which had already passed through the thresher dozens of times —two of them admitting that somebody might be running the building, and the third denying it altogether. Meanwhile, the cockroaches die; but the building stands, and intelligence runs it, and the arguments are forgotten.

Surely our religious press ought to be offering to the age something different from this empty straw. If ever there was a time when the people ought to be led back to the fountain head—the Scriptures—to learn the certainty about God, it is now; here are the directions for realizing God in human experience. "If any man thinketh himself to be wise among you, let him become a fool that he may be wise; for the wisdom of this world is foolishness with God—the Lord knoweth the reasonings of the wise that they are vain." The Christian preacher and the Christian people, all, have declared that they have found God, that they know him, and have realized him in the conscious experience of the forgiveness of their sin. If a man says that he does not believe in God, why should he be given space in a religious periodical to spread his atheism and his ignorance of experiential religion?

What this unbelieving world needs at the present time is the teaching of such men as Rufus Jones who says: "God is no longer a Being to be argued about, to be proved by logic, to be merely read about. He is here and now, and can be met by the way, and can be realized by the enlightened soul, as can Gibraltar by the mariner who sails through the straits."

Some ministers have been saying that they have no message for their people. No wonder if they try to feed on such pabulum as discussions about the existence of God; while the sheep look up longing to be fed, and get hesitating and halting arguments, instead of that bread which endures unto everlasting life. If we have a first-hand experience of God in the soul, we do not need any arguments about his existence, and if we have not this, no method can equal that of Jesus with Nicodemus for supplying it.

Moreover, the pulpit is the last place for any man to stand in unless he is accustomed to the vision of God.

> Canst thou by searching find out God? Canst thou find out the Almighty to perfection? For he seeth vain man; he seeth wickedness also. For vain man would be wise, though man be born like a wild ass's colt. If thou prepare thine heart and stretch out thine hand toward him; then thou shalt lift up thy face without spot; yea, thou shalt be steadfast and shalt not fear (Job 11:7-15).

Age has not dimmed the luster of these words, nor has any new discovery refuted their teaching, namely, that the state of the heart determines the Experience of God in human lives, and that obedience is the vehicle of spiritual knowledge; which truth the

Master set his seal upon when he said: "Happy are the pure in heart, for they shall see God." Frances Ridley Havergal said, "Jesus Christ is a bright reality," and for us the certainty of God is in Jesus Christ. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Evangelical Christianity never asks: "Is there a God?" It knows Him and goes out to proclaim Him.

Degrees of Love

Bruce M. Metzger

In the Greek New Testament there are two different words used that mean "to love," and they are so translated into English. But though both their denotations mean "to love," their connotations reveal beauty and precision in the Holy Spirit's selection of words. According to standard transliteration, these two words are *phileo* and *agapao*. Because such a wealth of meaning is packed into them, a simple and yet comprehensive rendering in English is next to impossible. This is the reason for what may seem to be a tedious and detailed differentiation between them.

Phileo means "to be fond of, that is, to have affection for (denoting *personal* attachment) as a matter of sentiment or feeling." *Agapao,* however, means "to love in a social or moral sense. It embraces a wider and deeper meaning than does *phileo,* especially connoting the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety. Briefly, and in general, *phileo* refers to a *heart* love, *agapao* to a *head* love"—Strong's *Exhaustive Concordance.* Scofield in his Reference Bible marks the distinction by observing that *"phileo* means 'am fond of' and refers to a lesser degree of love than *agapao,"* which means " 'to deeply love;' used of divine love [Gal.2:20] and of that love which the law demands."

An exquisite distinction of these two words, both translated "love," is illustrated in the epilogue to the gospel according to John, in 21:15-17.

The weaker word, *phileo,* is used by Peter entirely. Christ uses the stronger word, *agapao,* the first two times and then drops to Peter's word at His third query. This fact sheds light upon the remark that "Peter was grieved because He said unto him the third time, Lovest thou me?" It was not so much because Jesus had asked three times, no. Perhaps Peter rather enjoyed repeatedly boasting before the other six disciples concerning his love for the Saviour. But what grieved Peter was that his Lord came down to Peter's own level and used the weaker word, *phileo,* for the third repetition of the question, "Lovest thou me?" And even though Peter felt grieved, he couldn't pluck up courage to assert a possession of that deeper love, expressed by *agapao.* And so he weakly, and rather pathetically, said, "Lord, Thou knowest all things [even that the weakness of my flesh forbids a full and complete love for Thee:] Thou knowest that I love (*phileo*) Thee."*

But Jesus in His characteristic tenderness, does not hesitate to assign to Peter the cumulative task of feeding His sheep. Take notice to the ascending order of Christ's commissions: "Feed my lambs. . . . Tend my sheep (R. V.) . . . Feed my sheep."

This distinction between the implications of *agapao* and *phileo* is made generally throughout the New Testament. Jesus Christ used *phileo* (the lesser word) when He, in Matt.6:5, told His disciples to be not "as the hypocrites are: for they *love* to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." In Matt.23:6, the scribes and Pharisees, Christ says, *"love* the uppermost rooms at feasts", and again in Luke 20:46: "Beware of the scribes, which . . . *love* greetings in the markets."

Contrast this vain love for temporal things, denoted by *phileo,* with the use of *agapao,* denoting a noble, majestic, and god-like love. Jesus used *agapao* in Matt.5:44, when He commanded His disciples to *"Love* your enemies." And in Matt.22:37: "Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The divine love for a race of men degraded by sin, in John 3:16, had to be expressed by

* This discrimination between the degrees of love in John 21:15-17 is also expressed in the Latin Vulgate, a translation made about 400 A.D. In this, practically the same shades of meaning are attached to Peter's word, *amo,* and to Christ's word, *diligo,* as to their counterparts in Greek.

agapao. Paul closes his epistle to the Ephesians with "Grace be with all them that *love* (*agapao*) our Lord Jesus Christ in sincerity."

Can one become a Christian and yet conceal this from his fellow-men? Perhaps, if his love for his Redeemer can be expressed by *phileo,* but *not* if by *agapao*. Jesus said (John 13:35), "By this shall all men know that ye are my disciples, if ye have *love* (*agapao*) one to another." This deep love is a badge proclaiming our discipleship. Peter speaks of this badge in I Pet.1:22: "See that ye *love* one another with a pure heart fervently."

In the gospel according to John there are two other distinctions between the lesser and the greater words meaning "to love." In 15: 19, the supposition "If ye were of the world, the world would *love* (*phileo*) his own" is contrasted with the far more exceeding love of Christ (verse 9), "As the Father hath loved Me, so have I loved you; continue ye in My love," (all *agapao*). (The Greek equally warrants the translation, "ye continue [or "are continuing"] in My love.")

Another distinction is in the eleventh chapter. Although the Jews had said, "Behold how He *loved* him" [Lazarus] verse 36 and used *phileo,* the Holy Spirit has recorded in verse 5 that "Jesus *loved* (*agapao*). . . Lazarus." And we may be certain, though we do not always realize it and though the world does not know it, that Jesus Christ *does* love us with an everlasting love, with an *agapao* love.

In the three general epistles of John, for both the noun "love" and the verb "to love," *agapao* and its noun derivative are used entirely. The theme of these three short letters is so glorious that John can not find place for *phileo* even once.

Paul gave the Christians at Colosse instructions as to their spiritual clothing—comprising six pieces. These, the fashionable garments which the well dressed Christian will wear, are recorded in Col.3:12,14 (R.V.)

"Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humbleness, meekness, longsuffering." After the regenerated soul has donned these the girdle of love (*apagao*) secures them to the person of the Christian. This girdle is the most useful, as well as the most stylish, garment in a Christian's wardrobe. It will never fray, become torn, or wear out.

Hear what a high regard Paul has for this girdle of *agapao* love: "And above all these things, put on *love,* which is the bond of perfectness."

Middletown, Pennsylvania.

Dr. Charles H. Mayo's Temperance Lecture

IN an address to a group of boys, Dr. Charles H. Mayo, of Rochester, Minnesota, made the following pertinent statements. They are apropos whether the eighteenth Amendment stands or falls:

"Keep yourselves free from all entangling habits, boys. If there ever was any great man who accomplished anything through the use of alcohol, I would like to have the fact pointed out. Through alcoholic stimulation a man loses his co-ordination. That is why liquor has no advantage to the brain.

"You hear people tell how they had their wits quickened for the first half hour by liquor, but they don't tell you how, later, their body could not act in co-ordination with their brain.

"You will hear on every side men bewail the loss of their drink, of their personal rights, but the rights of the few who cannot see ahead or have the future of the nation at heart must be regulated to safeguard the great body of citizens who are now ready to step into the ranks.

"You boys have something ahead of you in the problem of preventing the return of liquor. We have not lived up to our laws, but, I repeat, education is what we need to combat this condition. When we have our younger generation completely educated we will not have types who say: 'Why should I not have my rights as a citizen?'

"A man who has to drag around a habit that is a danger and a menace to society ought to go to the woods and live. We don't tolerate the obvious use of morphine or cocaine or opium, and we should not tolerate intoxicating liquor because, I tell you, these things are what break down the command of the individual over his own life and his own destiny.

"You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of a man is not so much. Man as analyzed in our laboratories is worth about 98 cents. Seven bars of soap, lime enough to whitewash a chicken coop, phosphorus to tip the heads of a thousand matches, is not so much, you see.

"It is the brain that counts, but in order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor."

The Obedience of Christ

EDWIN WHITTIER CASWELL, D.D.

SAUL enjoyed the religion of conventionality and ceremony, rather than that of heart obedience. He was taught that loving obedience was better than sacrifice and that forms of religious service will not answer as an excuse for disobedience, any more than doing good with stolen money will quiet the cry of conscience. Saul had been warned before regarding his unfaithfulness, but he was like some men who, as Spurgeon said, seem to have India rubber hearts—touch them and they respond, but soon resume their former position. Samuel called Saul's sins by the right name—idolatry, iniquity, stubbornness and sinfulness. By these Saul lost his kingdom and Jonathan his heirship to the throne.

But there is mercy with the heavenly Father. When sin and death came by the disobedience of Adam, righteousness and resurrection came by the obedience of Christ. The promise took effect immediately. "The seed of the woman shall bruise the serpent's head."

Jesus said: "I come to do thy will, O God!" In youth he was about his Father's business. His meat was to do God's will and to finish his work, and his dying words were, "It is finished!" Christ's obedience was perfect. He fully answered for Adam's fall; yea, more, for "where sin abounded, grace did much more abound." Instead of Adam in his purity battling with the tempter, now it is Christ in man winning the victory. Instead of man living above the power of death, it is the God-man conquering death. Instead of God visiting man in Eden, it is man dwelling with God in the heavenly Eden. Instead of innocence, it is victory by mighty conflict, life out of death. Instead of being lord of earth, it is reigning with Christ on the throne of his glory. Instead of knowing God as our Creator, we see him as the world's Redeemer, imparting infinite love and power. We are not only the children of our heavenly Father, but the bride of Christ and joint heirs with him to his eternal inheritance. He died that we might live, but a dead Christ could not empower his church. He must conquer death as well as sin, that his people may exclaim, "I know that my Redeemer liveth!" So that Paul could write, "For he hath abolished death and brought life and immortality to light in the Gospel."

Though we do not now see the face of our Lord as the wondering disciples did after his resurrection, as the women did at the sepulchre, as Peter did alone in his confession, as the five hundred did on the mount, as the early church did when he went home from Olivet, or as, last of all, Paul did when he cried, "Who art thou, Lord?" and heard the gentle answer, "I am Jesus, whom thou persecutest," yet we have the sweetness and power of his spiritual presence, far surpassing momentary human, facial expression. We can truly say, "We have seen the Lord"—his soul presence, his saving arm of power, his cleansing blood, his pardoning love; and we have heard his voice, with infinite tenderness, saying, "Thy sins, which are many, are all forgiven thee." "Go in peace!"

Calvary had to be supplanted with the resurrection, or Christianity would have died at its birth. Every living church is a proof of the reality and glory of the risen Christ. Every Christian experience is a personal evidence that Jesus, who lives in the believing heart, is alive forever more. Christ's resurrection answers the question of all the ages: "If a man die, shall he live again?" Hope was born at Jesus' bursting tomb. Since that hour humanity has shouted victory over death, hell and the grave. We worship at no shrine of departed glory, but at the feet of the living Christ, and we know that "When Christ, who is our life, shall appear, we also shall appear with him in glory." The disciples at Pentecost knew Jesus had reached the eternal home when the baptism of the Holy Spirit fell upon them.

Oh that the churches would roll away the stones! the stones of formalism from the grave of spirituality, the stone of ignorance and superstition from the sepulchre of the souls of heathendom, the stone of militarism from the tomb of national freedom! May the day soon appear when the infinite Christ will speak to lifeless forms in church and state, and cry, "Come forth!" so that the kingdoms of this world will become the redeemed and liberated kingdoms of our Lord and Saviour, Jesus Christ.

O Saul, it shall be
A face like my face that receives thee;
a Man like to me
Thou shalt love and be loved by, forever;
a hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!

Middletown, Delaware

What does it all Mean?

WILLIAM T. ELLIS, LL.D.

EVERY day, and every hour of every day, in all corners of the earth, men and women are talking about the present Depression, and trying to find the hidden meaning of it all.

Is it not high time that we accept the rather obvious truth of a Divine Purpose in this discipline?

Our world has grown very naughty. We had disdained the simplest and surest teachings of the experience of the ages. In audacious egotism, we had flouted God and the elemental moralities. Our intellectual pride had exceeded that of the builders of Babel. An apotheosis of man—and not of man at his best—had characterized thought and conduct.

In grim humor, God has seemed to say to us, "Now let us see what man can do about it."

Whereupon we have witnessed the humiliating and unbelievable collapse of human leadership. Our figures of pride, in business, in politics, in philosophy, have shown themselves to be but glittering drum-majors, instead of captains or generals. The revealed incompetence of our boastful and prideful "strong men" has been one of the major tragedies of the Depression.

Now we see, and suffer while seeing, that restoration is not to come by legislation or by financial measures or by new economic theories.

Today the world stands dazed and helpless in the presence of one of its major calamities.

Is it not time, therefore, that those who know somewhat of history, and of the revealed nature of Divine Providence, should boldly declare, like the hairy Herald on Jordan's bank, "Repent! Repent!"?

This is an hour of humanity, in new humility and contrition, to recognize the inescapable Will of God; and to turn to Him for deliverance.

Only the old road, which leads by Sinai and Jerusalem and Galilee, is the way out for the world. We are being taught by chastisement that the Almighty still rules.

As England was saved from revolution by the Wesley revival, so our day may escape disaster only by getting right with God—which is the one shortest way of getting right with one another.

Philadelphia

The Incalculable Element in Life

Acts 12:7

PETER seemed to be shut up in invincible captivity. His material bonds could not be broken through. He was "in prison." He was "bound with two chains." He was in the custody of "four quaternions of soldiers." And all this servitude was inspired by the sleepless vigilance of malice. It seemed a hopeless kind of lot.

But now into the dark record there comes a strange light. "And behold, the angel of the Lord came upon him." That is the incalculable element in life. Herod had foresight along certain lines and he provided circle after circle of security. But he had overlooked the emancipating angel at whose approach all his securities were flimsier than paper strands which are stretched across the track of a fire. The messenger appeared, and Peter's chains fell from off his hands.

Here is another example of the ministry which the world leaves out of its calculations. "The grass withereth, the flower fadeth, but the Word of our God shall stand for ever." The pessimist in the Church and out of it stops at the word "fadeth." He gazes upon the autumnal fields and woods. The leaves are falling. The glory is departing. The fruitful field is becoming a wilderness. The scent of decay is in the air, the ominous smell of death.

And the pessimist moans a sort of requiem. "The grass withereth, the flower fadeth!" It seems as if all is over. But he has overlooked the startling word "but" behind which there hides a secret that holds the power of a new spring. "The grass withereth, the flower fadeth, but the Word of our God shall stand for ever." That is the word which unveils the Lord who makes and unmakes seasons, turning the garden into a desert, or making the wilderness blossom like the rose.—*John H. Jowett, D.D.*

For Your Scrap Book

Reverend A. Wallace Copper, B.A.

Genuine Inscriptions

The inscription found in Palestine dealing with the Biblical King Uzziah is not forgery but is genuine declared Professor W. L. Albright who is a specialist in Palestine archaeology of Johns Hopkins University. The inscription is cut into a square tablet of stone fourteen inches to the side. The writing is Aramaic which was a common language in Palestine. The inscription reads "Hither were brought the bones of King Uzziah of Judah—do not open."

The site of Uzziah's burial at Jerusalem became a matter of conjecture. Popular tradition said Uzziah lay in a tomb in the royal cemetery outside the city walls. Professor Albright said that about the time of Christ the traditional tomb of Uzziah was cleared out for some reason. The bones which may or may not have been Uzziah's were transferred to a new location. Here this tablet was erected to mark and protect the remains. This new inscription said the archaeologist "is a most interesting illustration of the growing reverence paid to the graves and relics of great men in the past." The inscription was brought to light by Dr. E. L. Lukenik of the Hebrew University in Jerusalem. For many years it lay unnoticed in the Russian Archaeological Museum on the Mount of Olives. Professor Albright said, "The inscription is written in the script of its time, and is so beautifully carved that one distinguished scholar asserted paradoxically that it is too fine to be genuine. However, there are unique linguistic features which no forger could possibly have hit upon independently."

Early Church Uncovered

Professor Rostovtzeff of Yale University announced that paintings of Christ healing the sick, Adam and Eve, the resurrection and other Bible themes painted by the brush of a second century artist were found in the ruins of a Christian church in Dura, Syria, where the French Academy of Inscriptions has been excavating. The church was buried under a mud-brick wall which the Romans built in haste when they fought the Persians. The archaeologist found the walls of the early church painted from top to bottom with scenes from the Old and New Testament. On the entrance door the worshipper saw David with sword in hand standing over Goliath. Finally to the right of the niche of the church is seen Christ healing the sick. The disciples are standing in a boat gazing in amazement. Near it is another striking picture of Simon Peter sinking in the water and Jesus reaching out his hand to him. The most interesting is the picture that depicts the resurrection. The pictures are beautiful compositions portrayed in gorgeous colors.

Archaeology

In the caves of southern France has been discovered what appears to be the latest evidence of stone age art. It is a love scene between a cave man and his lady. He has no club but a harpoon point which has been shot into her leg. This scene is supposed by some to have been recorded 20,000 years ago. It was discovered by the French archaeologist Count Rene de St. Perier. In the course of his explorations in the Grotto of Isturitz, in southern France, other important objects were also discovered. The harpoon has been interpreted as a symbol of conquest. We are not certain as to the rites of courtship in the long ago but possibly this is the beginning of a series of evidence.

Astronomy

In the La Plata Observatory, Argentine, a minor planet was discovered May 10th by Professor J. L. Hartman. It cannot be seen by American astronomers as it can really only be observed in southern skies.

A Second Moon

Professor E. Delporte in the Royal Belgium Observatory sighted a faint light in the heavens and thought the moon had lost its distinction as being the only satellite of the earth. After a few weeks of study it was uncertain as to whether it was a second moon or a comet. In six days it speeded a twenty-fourth of the heavens which was unusual for

a comet. The idea of the second moon was strengthened. But Professor A. O. Leuschner of the University of California gave substantial evidence to prove it was a "tiny planet moving in a cometary orbit."

This tiny planet is, however, destined to fame for it is closer to the earth than the minor planet Eros, heretofore, our nearest neighbor. This fame lasted but a short time for on April 27th the Reinmuth object turned out to be even closer to the earth, only eight million miles away.

A Sun Spot

The month of June saw a spot on the sun large enough to engulf the earth. It had a diameter of 22,000 miles. It is estimated that two earths the size of ours could easily have been placed in the disturbance. C. B. Watts of the Observatory in Washington said it was right beyond the center line of the sun and four degrees north of the solar equator. With heavily smoked glasses keen eyes could detect it.

Self-Made Man*

There is no such thing as a self-made man. If there were he would be a very strange creature. The first fact about him is that a mother went down to the gates of hell that he might be born. Then he was fed on food other hands harvested; he wears clothes other hands have woven; he walks down streets other men have built and is protected by laws other men have drafted. He uses a language many a mute in glorious Milton has wrought until it rings like steel and shines like a cloth of gold. He breathes liberties many a martyr died to purchase. Yet he has the abysmal ignorance and mountainous impudence to proclaim himself a self-made man.

Ecology

Ohio Bogs. Professor Sears of the University of Oklahoma stated that pollen grains buried in the ancient bogs of northern Ohio revealed under the microscope the mid-western climate since the end of the ice age. The samples were secured by boring down into the bog with a hollow instrument. The samples were secured every six inches. In an effort to find accuracy the samples from two bogs were combined. It is believed the first forest was of spruce and fir indicating cool climatic conditions. The next were hardwood trees which would indicate warmth. It was observed that at the beginning beech pollen was found but this later gave way to hickory.

Geophysics

Radium. It has recently been discovered that radium is more abundant in the sediments of the deep ocean bottom than in land rocks. They possess four times as much radium as the granitic rocks on land and more than ten times as much as land basaltics. The deeper the sediments and the farther they are from the shore, the greater their radio-activity. This was the recent announcement made by Dr. Charles Piggot of the Carnegie Institution of Washington.

Education

Montaigne said that Petrarch was brought up with the dead. He wrote a letter to Livy, "I should wish either that I had been born in thine age or thou in ours; in the later case, our age itself, and in the former, I knew the Louvre, and the Tiber before he personally should have been the better for it." Petrarch had a knowledge of Rome long before he had any of those of his own house; he knew the capital and its plan before he knew the Seine.

Roger Babson said, "The use of energy materials give to each man, woman and child in this country the equivalent of thirty servants." Greece at the summit of its glory averaged about one slave per person as against our thirty mechanical ones. How far does the standard of living of the average American family exceed that of Greece 2500 years ago? Our quantity is great, but what about the arts? What have our mechanical servants produced? —among other things, Pittsburgh, the east side of New York, the back yards of Chicago, the tenant farmer. Suppose the war control of industry had been maintained to direct a war against poverty and low living standards.

I know no disease of the soul but ignorance; not of the arts, and sciences, but of itself.—*Ben Johnson in Discourses, Johnson's Works,* Vol. III.

Many things are obscure to man, but the most obscure of all is his own soul.—*Homer.*

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* "Jesus Came Preaching," by George A. Buttrick.

Young People's Department

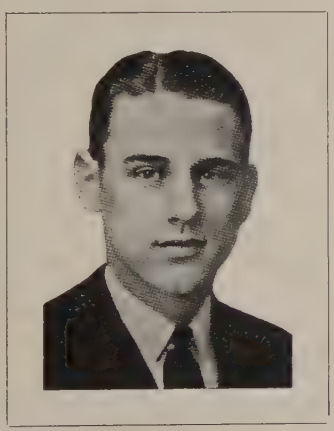
Reverend Harold John Ockenga, B.A.

Topic for January 8

Introduction

LAST week we considered the person to whom the book of Acts was written in Luke's day and what he intended the book to accomplish. This week we shall study the man who wrote the book.

One should always read a book in the light of the life of the author, that is, by knowing what in his past experience called the book into being. This helps us to understand what is written. A book should also be read in the light of the times. Experiment on this suggestion with books you have read recently. Then apply it to the book of Acts by Luke. What does it reveal?



Reverend Harold John Ockenga, B.A.

Daily Devotions

Monday—Read Acts 1:1,2. Meditate on these verses. See what you can discover about the author of Acts from this. List your finds.

Tuesday—What former work did Luke write? Read it through rapidly. Can you see any similarities in style between the joint work Luke-Acts? Enumerate them.

Wednesday—Trace the history of Luke's life as he refers to himself and is referred to by Paul. Read Acts 16:6 to 40, noting the change in narration from "we" to "they." This was written by an eye witness. Likewise, read Acts 20:5 to 21:17, and 27:1 to end of Acts with the same notation. Paul refers to Luke in Colossians 4:10-14, Philemon 24, and II Timothy 4:11.

Thursday—In the introduction to the Gospel of Luke, verses 1-4, the purpose of writing Luke-Acts is stated. Would you call that purpose Christian? Is the method defined scientific? Is Luke then a Scientist? Did he accomplish his aim?

Friday—Memorize at least one important verse from one of the passages above referred to.

Saturday—Write your reconstruction of the character of Luke as he would appear to us today.

Sunday—Was Luke writing under the Inspiration of the Holy Spirit? Read II Peter 1:19-21; 3:15,16; II Timothy 3:14-17. Is any Christian writer inspired today?

Delivery of a Talk

LUKE, THE AUTHOR

Introduction—The Author of Acts.

1. Attributed to him by early church.

2. Argument shows that he wrote "we" sections and style of whole book shows that he wrote the rest of it.

I. The Traveller—A companion of Paul (Acts 16:5-40; 20:5; 21; 17; 27:1-end).

A. What He Saw.

1. The Troas, Philippi, Rome, Jerusalem, Caesarea.

2. Mobs, revivals, courts, robbers, shipwrecks, etc.

B. What He Did.

1. Practiced his profession on Paul and on needy everywhere.

2. Showed that healing is not always the will of God.

II—The Scientist—physician.

A. Practiced on Paul—His sickness.

B. Investigated the origins of Christianity.

III—The Historian.

A. Wrote an account of all Jesus did and taught (the Gospel).

B. Wrote an account of the life of the early church (Acts).

IV—The Christian.

A. A Gentile convert.

B. A consecrated Christian.

1. His list of what was most surely believed—Luke's Gospel. Miracles, Atonement, Resurrection, Heaven and Hell.

2. His faithfulness. With Paul in prison when everyone else failed. "Demas hath failed me."

Conclusion—An intelligent, scientific man may believe today, also. III—Dr. Howard Kelly of Johns Hopkins, Millikan, Jesus, etc. Twenty-five years ago only 50% of the recognized scientists were members of churches. Now 24% are.

Discussion

1. Why did Paul need a physician when he had the "gift of healing above all other men?" He also told Timothy to take a remedy for his stomach's sake (I Tim. 5:23). He left Trophimus at

Miletum sick (II Tim. 4:20). And he prayed three times to have his own infirmity healed without success. Is it true then that healing can be demanded of God? Rather we may ask for it when it is God's will. What then happens to the arguments of Christian Scientists and radical faith healers?

2. What is a scientific attitude toward Christianity today? Does a scientist have to be a skeptic or an agnostic? Does the search for truth mean that some truth has not already been found? Should a Christian be a scientist and a scientist a Christian?

3. What is the value of these historical records for the knowledge of Jesus today? Is there any other way for us to learn about Him?

Topic for January 15

Infallible Proofs

Introduction

THE most important fact in the spread of Christianity is the Resurrection of Christ. One will notice that the Resurrection is greatly emphasized in the book of Acts. This was because the evidence substantiated it, and thereby the possibility of miracles was proved and the supernatural phase of Christianity was acceptable. The Resurrection is the seal of God on the life and death of Christ.

He showed Himself alive to his apostles whom He had chosen. It was important that they should be convinced of His bodily resurrection for this gave them the solution of their conflicting ideas. The resurrection brought harmony to their thinking. Even at that Jesus tarried with them forty days to be sure they were ready to carry on.

Daily Devotions

Monday—Trace the commands which the risen Christ gave to His chosen ones. John 20:22; Luke 24:49; Matt. 28:18-20; John 21:15, 16, 19. Are they commands for us to follow today?

Tuesday—Name the disciples who were with Jesus in this forty day period. Matt. 10:2-5; Acts 1:13.

Wednesday—Make a list of the appearances of the resurrected Christ in the order in which you think they occurred. Mk. 16:9-11; John 20:1-18; Matt. 28:8-10; Luke 24:34; I Cor. 15:5; Luke 24:13-31; John 20:19-29; John 21; Matt. 28:18; I Cor. 5: 6, 7, 9; Luke 24:51.

Thursday—Describe in your own words the interview between Cleopas and Jesus. What Scriptures of the Old Testament did Jesus explain to him? Luke 24.

Friday—Memorize some of the words of the Risen Christ, probably Matt. 28:18-20.

Saturday—How do we know that the tomb was empty and what proof is there that the disciples did not steal the body of Jesus.

Sunday—Can you prepare a testimony from your own experience that Christ is risen? Make a two minute one to present in Society.

Delivery of a Talk

THE RESURRECTION

Scripture—I Cor. 15:1-11.
Introduction—This Passage.

A. These verses are the most important words historically that were ever written. No Old Testament passage can compare with them. No theologian's statement, or King's ultimatum, or militarist's peace can compare.

B. They were written as the basis of refutation of error (Read I Cor. 15 ch.)

1. Paul was appealing to a common belief of the Resurrection of Jesus bodily.

2. He used this as a basis to prove the bodily resurrection of believers.

C. They were generally accepted by the Corinthians and the whole early church.

1. First in time presented and in importance of subject.

2. Passed down through preaching in early church.

3. Place Ephesus, time 55 A.D. Earliest of all Paul's writings. James in 45-49 A.D. New Testament evidence of the Resurrection is two-fold.

I—The Open Tomb.

A. It is the best attested fact of history.

1. Consternation of disciples until the appearance.

2. Sudden change in them and their propagation of this idea.

3. Wouldn't some of these honest men have investigated it if it weren't so? The tomb was there.

B. It is sure the tomb was open or the enemies of Jesus would have produced the body.

1. That would have ended the bubble.

2. They didn't and they couldn't in spite of excuses. Soldiers and stealing.

3. This tomb is still open.

C. It, when taken with theism, is absolutely convincing.

A theist seeing these proofs is absolutely convinced. A naturalist, rejecting the supernatural, tries to explain.

II—The Appearances of the Resurrected Christ.

A. What they are not—hallucinations.

1. Pathological experiences—nothing corresponding to them in reality.

2. Physical phenomena, optic nerve is the same as sight, but no external object. I 11—Seeing stars.

3. Protest by us. The fundamental thing in Christianity is that an event occurred. If this is only due to hallucination, then Christianity is founded on false and unworthy causes.

B. What they were.

1. Actual visible, presentations of Christ—So New Testament presents him.

2. He eats, drinks, walks, talks, touches, etc., with them.

3. The intercourse was extended, not momentary.

a. Hallucinations are passing—agreed by all psychologists.

b. These couldn't have been that.

C. The lists of attested appearances.

1. To Mary alone, as she tarried behind: Jh. 20 and Mk. 16.

2. To the women at the tomb. Matt. 28:9.

3. To Simon Peter—Luke 24:34; I Cor. 15:5—First Day.

4. To Cleopas and a disciple on road to Emmaus. Luke 24:13.

5. To the disciples behind closed doors. Jh. 20—same evening. Thomas absent—heart trouble.

6. To the disciples one week later—Thomas present.

7. To the disciples in Galilee—probably also to the 500. Matt. 28:18ff; I Cor. 15:6.

8. To the disciples by the sea of Galilee. Jh. 21.

9. On the road to Bethany as he was taken up. Luke 24:51; Acts 1:11.

10. To James, the brother of the Lord. I Cor. 15:7.

11. To Paul on the Damascus Road. Acts 9. Out of season. If this didn't happen then there can be no attested fact in history.

Conclusion—Effect of this Evidence for us. Assurance it gives:

A. That Christianity is true objectively.

B. That we are risen with Christ to righteousness and our faith is not in vain.

C. That we shall be raised bodily from the dead—as he is the first fruits, so we shall follow. Praise God.

Discussion

1. If Christ were still in the tomb could Christianity have grown as it has for two thousand years?

2. Psychologically, the disciples were completely disheartened after the crucifixion of Christ. They were ready to give up. Do you think that they could have stolen the body of Jesus and then have become so enthusiastic over such a resurrection that they would have turned the then known world upside down?

3. What is a hallucination? Could all these appearances of Christ have been that? Wherein does the record make this impossible?

4. If you are convinced of the resurrection you can defend your Christianity against all comers. How?

5. Could Paul ever have been so radically changed if he had not seen the risen Christ? (Read Acts 9).

Topic for January 22

The Teachings of the Risen Christ

Introduction

JESUS stayed on earth with His disciples for forty days after the Resurrection teaching them certain things. In order to keep Christ here after we read that He was homesick for heaven there must have been something very important. That important teaching embraced the kingdom of God, the Jewish kingdom, His own Messiahship, the baptism of the Spirit, and other great subjects which it was important for the disciples to be clear upon.

The last thing that Jesus mentioned before His ascension was that His disciples should be witnesses of Him. In order to do that the baptism of the Holy Spirit was a necessity. They were to accomplish this to the ends of the earth. Trace this under the heads: I. The service they were to perform. II. The source of their power. III. The sphere of their activity.

Daily Devotions

Monday—In order to get a complete view of the teachings of Jesus after the resurrection, we must carefully read all His sayings. Today read Matt. 28:8-10 and Mark 16:9. Carefully determine what Jesus taught here.

Tuesday—Read Luke 24:34; I Cor. 15:5, about the appearance to Peter. What do you think Jesus taught here? We have no record.

Wednesday—Read Luke 24:13-31. Call this the Gospel of the Burning Heart and see what that Gospel was. Of what were they reasoning when the stranger joined them? What did He explain to them? (Read Gen. 3:15; 49:10; Deut. 18:15; Ps. 2:22; 45; 110; Isa. 7:14; 42:1-8; 49:1-6; 53:1-13. Jer. 23:6: Dan. 9:26; Zech. 11:13). Why when they had all these Scriptures did Jesus call them fools and slow of heart to believe?

Thursday—Read Jh. 20:19-29. Here two appearings are described. Write out your impressions of His teachings on: (1) Peace, (2) Their commission, (3) Their Provision for Power, (4) The Remitting of Sins. Does this last limit it to the priests, or are we all priests today? Was Thomas a doubter naturally or was he obstinate? What were the sensible proofs that convinced him?

Friday—Read John 21 and Matt. 28:18-20. Here are two Galilean appearances. One is given to calling His disciples to consecration and the other is given to commissioning them for service. In the first, notice the psychology Jesus used, and in the second, notice the great authority, the great task, the great promise that he gave them. Construct a short message on each of these to deliver in your society.

Saturday—Study carefully verses 3 to 8 in chapter 1 of Acts. List the different subjects touched upon in this conversation. How valuable is this teaching?

Sunday—Examine your life and determine whether you have been filled with the Holy Spirit so as to enable you to be His witness in life and in word. If not, ask Him to fill you and commission you.

Delivery of a Talk

THE TEACHING OF THE RISEN CHRIST

Scripture—Acts 1:3-8.

Introduction—The Teachings given in former appearances.

A. To the Women—joy and fear.

B. To Mary—Hold not to the material Christ.

C. To Peter—When thou art converted strengthen thy brethren.

D. To Cleopas—Thou art a fool for not believing the Old Testament teaching about Christ when all was fulfilled.

E. To the Ten—Peace, appointed task, the Holy Spirit, the remission of sins.

F. To the Eleven—The sensible proofs of Christ's identity, and the blessedness of believing without them.

G. To the Eight by Galilee—Meat, miracle, love, service, following.

H. On a Mount in Galilee—The authority, the task, the field of labor, the promise of success. Picture the group walking up Olivet to Bethany and expound Christ's teaching.

I—The Kingdom of God (v.3).

A. Different from the Kingdom of heaven, cf. Matt. 13.

1. The Kingdom of God includes all believers of all ages.

2. The Kingdom of heaven concerns Christendom and professing Christians. Matt. 4:17.

B. Three forms of the Kingdom of God are:

1. The Old Testament—believers were saved by looking forward to Christ.

2. The Church—started at Pentecost—saved by believing on what Christ did.

3. The coming kingdom—Christ shall rule. Saved shall rule with Christ.

II—The Promise of the Father—the coming of the Holy Spirit (v.4).

A. Foretold

1. by Joel—Joel 2:28, 29.

2. by John the Baptist—Matt. 3:7-12.

3. by Jesus—John 14:16-18; 16:7-15.

B. Would come as a baptism of the Spirit (v.5).

1. Necessity of waiting for Him then but not now since Pentecost occurred (Acts 2).

2. When one believes on Christ he is baptized with the Spirit (I Cor. 12:13).

3. One must avail himself of the benefits of Pentecost.

III—The Jewish Kingdom (v.6).

A. What the Jewish idea of the kingdom was.

1. Physical. James and John wanted two best seats in it.

2. Material. Isa. 10 and 11.

3. National. It was to break the Roman yoke.

B. Why Jesus didn't deny this.

1. Because there will be a Jewish kingdom again in the world. Ezekiel 37:21, 22. Rom. 11:25, 26, 27.

2. The time of this kingdom alone was a secret (v.7).

3. Scripture points to a return of the Jews to Palestine and an important Kingdom there.

IV—The Christian's Kingdom—His heart and life (v.8).

A. He is sovereign in his own life and heart.

B. His source of power is the filling of the Holy Spirit. The word for power is dynamite.

C. His service should be a real witness for Jesus Christ.

1. The word witness means martyr.

2. Christian martyrs are powerful.

Conclusion—As a member of the kingdom of God, endued with power from on high we need not bother about the future but should witness and serve Christ and the Kingdom of God at all times and in all places.

Discussion

1. Is the kingdom of God in the heart? Where then is the kingdom of heaven? Contrast the two.

2. Is the resurrection teaching of Jesus clear to you? Discuss together those points which seem to be obscure.

3. When Jesus gave the apostles power to retain and remit sins (Jh.20:23) what did He mean? This was exercised by Peter in Acts 5:3-9; 8:20-23; and by Paul in Acts 13:6-13. Has this been continued in the Roman priests today? What power of remitting sins has the believer today?

4. Are there greater proofs of the Resurrection than the sensible proofs Thomas received? What are they?

Topic for January 29

Scripture—Acts 1:10, 11. Hebrews 2:5.

Introduction

WE are often told today that demon possession of Jesus' day is the same as insanity today. Jesus is said to have accommodated Himself to the language of His day. The same is claimed about angels. There is nothing more clearly taught by Jesus and the Bible than the existence of these two orders of beings—Demons and Angels. If they did not exist Jesus was morally bound from His statement, "If it were not so I would have told you," to tell us.

Peter tells us that the angels desire to look into the things of the gospel and cannot (I Peter 1:12). But here they witness to the facts of the gospel without understanding them—the life of Jesus, the ascension of Jesus, and the second coming of Jesus.

Daily Devotions

Monday—Is it possible to believe in angels today? Jesus spoke the truth and what did He believe? Read Matt. 18:10 and 22:30.

Tuesday—What part did the angels have to do with the incarnation? Matt. 1:20-24; Luke 1:11-38; 2:9-15. With the temptations of Jesus? Matt. 4:11; Luke 22:43. With the resurrection? Jh. 20:12. With the judgment? Matt. 13:41-49.

Wednesday—Read Hebrews 2:5-9. What do you learn of angels here? Are they higher or lower than man? Paul tells us in I Cor. 6:3, that the Christians will judge angels. What angels? Matt. 13:41-49 says that the angels will have a part in the judgment of men. Wicked men shall be partially judged by angels and fallen angels by men.

Thursday—Jude 6 says that apostate angels are reserved in chains. What are these chains, physical or spiritual? Who is prince of fallen angels? Read Isa. 14:12-17. What clue do we have here to the cause of the fall? If his sphere of activity is the world (Jh. 12:31; 14:30) could not the angels also be?

Friday—Paul tells us that angels were entertained unawares. Read Judges chapters 6 and 13. Gen. 19.

Saturday—Analyze the witness of the angels in Acts 1:10, 11, and write your impressions of what it meant to the disciples.

Sunday—Verse 9 says "a cloud received Him out of their sight." With what great events were clouds connected with Christ? Matt. 17:1-10. Will He come again with clouds? Rev. 1:7.

Delivery of a Talk

THE ANGELS' WITNESS
Acts 1:10, 11

Introduction—Two Men in White Apparel.

A. Who they were—Angels.

1. Can we believe in angels today—If we believe Bible and what Jesus taught. He didn't accommodate Himself to the language of the day—"If it were not so." Matt. 22:30—marriage. Matt. 18:10—children.

2. Spoken of again and again. Incarnation (Matt. 1:20-24; Lk. 1:11-38; 2:9-15; after temptation

Matt. 4:11; Luke 22:43; announced Resurrection Jh. 20:12; Judgment Matt. 13:41-49).

3. Their forms.

In glory (Daniel—Gabriel—Ezekiel)—Zech. 9:1-19.

As men—entertained unawares—Judges 6 and 13. (Gideon, Manoah, Abraham).

4. Their work—to do will of God—ministering spirits (some fallen—Jude).

Comfort (Ps. 91), instruct, deliver (Peter), warn (Lot, and Judges).

Interested in work of redemption. (I Peter 1:12).

Can't force the will of man.

B. What they said.

1. "Why stand ye gazing up into heaven—"

a. Life had been uneven for disciples since resurrection. They didn't know when or where they would see Him next.

b. Christ had tarried to complete work.

(1) Teaching had a great part. He had to instruct them of the new dispensation.

(2) Had to reassemble the disciples for the empowering of the Spirit.

2. Implied—"go."

a. This condition had to stop before the church could go on. Idle waiting for appearance. Expecting new teaching. It had to be put on a firm basis.

I—This Same Jesus—Christ is the same "yesterday, today and forever."

A. Same Jesus who had been with them intermittently for forty days, mysterious appearances and departures.

B. Same Jesus who ministered unto them for three years.

1. They heard him cry out in the garden, weep at the tomb of Lazarus, laugh at the wedding feast, upbraid the unrepentent cities, denounce the Pharisees.

2. They knew He claimed to be from everlasting.

C. There is an identity between the physical Jesus and the resurrected Jesus. Simply in different states.

II—Which is taken up—Christ ascended visibly into heaven.

A. Christ went to a definite place.

1. Body not ubiquitous—right hand of God. Don't know when. There had to be a place for the body. It is simply glorified humanity.

2. Both natures are there. Humanity is like what ours will be.

B. Christ went with a definite purpose. To intercede. Peter Acts 2:32, 33. Heb. 7:25.

1. He became priest of the church—I John 2:1.

a. Old Testament Tabernacle priest to Aaron.

b. The order of Melchisedec—Heb. 7:17.

c. We become priests—I Peter 4:9.

2. He became King of the church (kingdom). Was prophet, is man's priest, will be king.

a. He rules the spiritual kingdom.

III—Will Come Again—Christ will come again visibly to judge the earth.

A. Will he come again?

1. Has he come again at conversion or death?—John 14.

2. Has God promised that he should come again? "Appear a second time without sin into salvation," —Heb. 9:28.

B. When will he come again? two strains.

1. Things be fulfilled.

a. Gospel must be preached to the nations.

b. Jews will return to Palestine.—Matt. 24:32, 33. (Fig tree).

c. Apostasy in the church.—I Thess. 2.

2. Immanence of it.

a. "In such an hour as ye think not."

b. "In the twinkling of an eye."

c. "One taken, one left."

d. "As a thief in the night."

3. When body of elect is fulfilled Rom. 11:25 Gentiles called out. That may be fulfilled at any time.

C. What will he come for? To judge the earth.

1. All nations there—sheep on right and on left. —Matt. 25.

2. Great white throne in Rev. 20.

a. Great searching time. The last thing confessed here will be the first there. "Books opened, books of life."

Conclusion—

A. Jesus came to live and die to save us. As a prophet He gave Bible, etc.

B. Jesus is High Priest for us today in heaven.

C. Jesus will come as Judge of the earth, and to rule as King in righteousness. That Judgment day may be a long era.

Discussion

1. When Christ ascended it was with the same body with which He had risen from the grave. Did this body go to a definite place? Where is heaven? Acts 2:32, 33.

2. What is meant by the priesthood of Christ and of the believer? Hebrews 7:1-27; I Peter 4:9. Do we need priests to intercede for us?

3. Since the Bible teaches Christ's personal coming again, what attitude shall be taken toward the doctrine? Substantiate your views by Bible quotations about the second coming.

Topic for February 5

Scripture—Acts 1:12-14.

Introduction

OLIVET is a beautiful mountain on the east of Jerusalem. One may walk from the heart of Jerusalem to the top of Olivet via the old Roman road in forty-five minutes. From Olivet the whole city of Jerusalem may be seen, with its four hills partly obscured by the debris of the centuries that has filled valleys. The golden gate on the east formerly led to the base of the Roman road across Kedron, but now it is sealed up. The only open gate on the east is St. Stephen's or the sheep gate. From there one crosses the Kedron, passes through Gethsemane, and climbs Olivet. Along this path came the disciples on their return. Bethany and Bethpage are on the eastern side of Olivet.

Olivet was the scene of many beautiful memories for the disciples. Here they had feasted at Bethany, here they listened to His teachings about the last things, here they had slept at night, and here was Gethsemane. No mountain can take the place of Olivet in the story of Jesus' life.

Daily Devotions

Monday—Trace the connection of the upper room with the events of the gospel and the early church, Luke 22:8-12; Jh. 20.19-29; Acts 1:13; 12:12, 13. What character of the early church must have witnessed all of these scenes?

Tuesday—Here abode the eleven. Make a list of the eleven disciples from Acts 1:13; Luke 6:13, 14, 15; Mk. 3:14-19; Matt. 10:2-4. Pick out one and draw his biography as the Bible gives it.

Wednesday—Who else was with the disciples in the upper room? Jh. 6:42; Jh. 19:25; Matt. 27:56—Add to these other women and disciples you can think of.

Thursday—Trace the great principles of prayer in the Bible. These disciples had been taught by Jesus and now surely they put their knowledge to use. Luke 11:1-13; Jh. 14:13, 14; 17:1-26; James 4:1-4, etc.

Friday—In order for the disciples to become of one accord they had to make certain confessions and consecrations. What about the former request of James and John for the first seats in the kingdom? (Matt. 20:20). What about Peter's backsliding? (Matt. 26:58-75). Think of others—Thomas, etc.

Saturday—What part do you picture the Virgin Mary as having in this prayer meeting? Did the disciples know of the Virgin Birth before this time? Who was caring for Mary?

Sunday—In what way could we make our societies more prayerful, and how should we conduct our prayer meetings? Meditate upon the value and importance of prayer in the pursuance of our work.

Delivery of a Talk

A Protracted Prayer Meeting

Introduction—The Return from Olivet.

A. The location of and scene from Olivet (see introduction).

B. A Sabbath day's journey from Jerusalem.

I—Where the meeting was held.

A. The upper room—House of the father of John Mark—Lk. 22:8-12.

1. Other important events which transpired here—Jh. 20:19, 29; Acts 12:12, 13; Acts 2:1-41.
2. Influence on John Mark and what he became.

B. What a dedicated place of meeting can mean.

1. Part John's parents played in the early church.
2. How this was a forerunner of our meeting places.

II—Who was there.

A. The Twelve—Acts 1:13; Luke 6:13-15; Mk. 3:14-19; Matt. 10:2-4.

1. Their characteristics.
2. The unknown ones.

B. The Women—Matt. 27:56; Jh. 19:25.

1. Mary, the wife of Cleopas; Salome, the mother of James and John; Mary Magdalene, Mary of Bethany, etc.
2. What a part they played in the early church.

C. The Brethren of the Lord.

1. They did not believe till after His death—Jh. 7:5.
2. Influence of James, to whom the Lord appeared—I Cor. 15:7.

D. The other disciples—Cleopas, etc.

III—What they did.

A. Prayed unremittingly (accurate translation means this).

1. The first time they were all united on a course of action.
2. Can pray without ceasing as long as sin is in the life. (In I Thess. 5:16-23, sanctification is the condition of such praying).
3. Prayer is essential to a successful Spirit-filled life.
   a. Jesus emphasized it. Luke 11:1-13; Matt. 6:5-15; Mark 11:24.
   b. The Old Testament emphasized it. Jeremiah 33:3. Dan. 9:3-19; I Kings 5:15, etc.
   c. Paul and other New Testament writers emphasized it. Eph. 3:14-21; I Thess. 5:17; James 4:1-4.

B. They became of one accord.

1. First time they were thoroughly united in thought.
2. Quarrels had to be straightened out, and their personalities had to be reconciled through consecration.
3. Something was accomplished each day.
   a. The request of Peter and James for first seats—Matt. 20:20.
   b. The denials of Peter—Matt. 26:58-75.
   c. The unbelief of Thomas—Jh. 20:27-29.
   d. The revelation of the Virgin Birth by Mary.
   e. The election of Matthias.

C. They searched the scripture for promises.

1. Joel 2:28, 29; Ps. 16:8-10.
2. Jh. 16:7-15, etc.
3. This gave them faith.

Conclusion—Their prayers were answered and the promise of the Father came upon them.—Acts 2.

Discussion

1. How real is prayer to you? Do you feel that your prayers really accomplish things in the world, or do they just make you feel better? (James 5:16).
2. What place has faith in prayer? (Mark 11:24). Can a man come to God without faith? (Hebrews 11:6).
3. Whence should we look for instruction in prayer? Jer. 33:3; Danel 9:3-19; Luke 11:1-13.

Not for one single day
Can I discern the way:
But this I know—
Who gives the day
Will show the way,
So I securely go.

—*John Oxenham.*

There is in the Bible a living, energizing, regenerating force not of human origin. "My words," said Jesus, "are spirit and life." The Bible brings us face to face with Him and with the treasures of wisdom and knowledge that are in Him. The Bible is the message of God to the minds and hearts of all men and is inexpressibly profitable, for time and eternity, to all who receive it and obey it.—*Don O. Shelton.*

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Heaven's Cure for Earth's Care. By George Henderson. G. F. Vallance, Publisher, Barkinside, Essex, England. 2s. 6d.

The spirit that breathes through this comforting and cheering book is expressed in the poet's line: "Earth has no sorrow which heaven cannot heal." The author is a minister in Natal, South Africa. He spent fifteen months among the people of Oribi Flats preaching to them the Word of the Lord, and esteems them so highly that he dedicates his book to them. The book deals with the past of the believer, whose sins are forgiven; with the present, while the believer lives in a state of grace; and with the future, when he will receive abundant compensation for all the trials of life. He cites many examples of what divine grace has done to save people from sin and despondency, and irradiate their lives even in circumstances of hardship and suffering. Heaven always has a balm for every wound. The quotations from eminent writers both of prose and poetry greatly enrich the author's pages, while his own reflections are full of original thoughts that strengthen faith, hope and love. It is a spiritually refreshing book.

Godly Self-Control. By A. T. Pierson, D.D. G. F. Vallance, Publisher, Barkinside, Essex, England, 2s 6d.

Evidently this book is a reprint. It is a most helpful book of the sainted Dr. Pierson, who had a truly spiritual mind and was, at the same time, a valiant defender of the faith. How well we remember the profit we derived from his book, *Many Infallible Proofs,* which we still have on a convenient shelf of our library. It is a powerful apologetic for Christianity, and may be regarded as a classic along its line. The re-issue of the present book, *Godly Self-Control,* is a good move on the part of the publisher. It needs to be read by people, young and otherwise, today; for surely, if there ever was an age in which admonition and instruction along the line of self-control was needed, that time is now. The author uses the good word regulation, and urges the proper regulation of thought, affections, moods, disposition, passions, speech, conduct, manners, reading, beliefs, habits, companionship, nerves, amusements and purpose. There surely is a rich table of contents. No one can read this purposeful book without being made stronger and better through the aid of divine grace.

The Young Folks' Reciter. Published by G. F. Vallance, Barkinside, Essex, England. 1s.

The enterprising publisher is issuing a series of booklets for recitation purposes. The present volume is the fourth in the series. He has now gathered material for the fifth number of the series. He desires material that is suitable for recitations, dialogues or object lessons. The book now under consideration is made up of poems. Many of them have real poetic merit, and are good for recitations as well as for quiet reading. They always teach good moral and religious lessons. In this book much material for young people and children may be gotten for Sunday school programs.

Men Without God. By William A. Corey. Fleming H. Revell Company, 158 Fifth Ave., New York; 21 Paternoster Square, London, England. $1.50.

In this book we have "the testimony of a reclaimed atheist." The author recites the story of his rescue from unbelief in a simple and graphic way, without any attempt at stylistic writing. It is an impressive narrative. His dissatisfaction with a life of doubt is described, and the joy that came into his life when he found the truth in Christ, and salvation from sin at the same time, is told with unction, but with no evidence of fanaticism. Dr. Charles G. Trumbull, editor of the *Sunday School Times,* suggested to Mr. Corey that he should tell his story in that widely circulated journal, and then add his experiences in interviewing other people who had fallen into atheism, to see what is the practical result on the life of the atheists whom he knew in former days. These articles have now been published in this most valuable book. Both believers and unbelievers ought to read it. The former will be warned of the dire consequences of giving up faith

in Christ and the Bible, and will be able to warn others. Unbelievers will see from the author's experience that their doubts will get them nowhere, but that only faith in Christ yields the fruitage of a good and happy life, comfort in sorrow, and light in the dying hour. This wonderful book—wonderful in its testimony to Christ and His power to save—will doubtless effect a turning point in the lives of many who have lost their way in the mazes of unbelief.

The Making of a Teacher. By Martin G. Brumbaugh, Ph.D., LL.D. Harper & Brothers, New York and London. $1.50.

An informing "Foreword" to this volume is contributed by Dr. Charles C. Ellis, President of Juniata College, Huntingdon, Penna. Dr. Brumbaugh was a graduate of Juniata College and the University of Pennsylvania, and received honorary degrees from many leading institutions. He held various positions of trust and responsibility, among them that of governor of his native State. The present book was first published in 1905, but it has proved so valuable and fundamental in its treatment of the teacher's vocation that it has been issued here in its tenth revised edition. It is still up to date, and has become almost a classic on the vital subject of which it treats. Here we note such suggestive chapter headings as these: "How Knowledge Reaches the Mind," "How Attention may be Secured," "The Building of Ideals," "Feeling and Imagination," "The Use of Symbols," "Phases of Religious Training," "Jesus the Ideal Teacher," "Some Thoughts on Religious Education." These titles are only samples of the rich and varied contents of the book. Here, we feel, the right principles for education, both secular and religious, are set forth by an educator of renown and signal ability.

Tarbell's Teacher's Guide for 1933. By Martha Tarbell, Ph.D. Fleming H. Revell Company, 158 Fifth Ave., New York. $2.00.

As a help in the study of the International Series of Sunday School Lessons, this work cannot be excelled. We have here the twenty-eighth annual volume of this work by Miss Tarbell. It must be used by many teachers and pupils to warrant its issue year after year in such a complete and extended form. It is illumined by ten full-page pictures and maps and with many other smaller pictures and sketch-maps in the text. The present volume keeps up the record made by all the previous issues. The author has written a lengthy introduction giving valuable information and suggestions for teachers. We see no evidence here of yielding to the negative criticism of the Bible. Each lesson is treated in a systematic way, covering exposition and application. After the lesson title, the golden text, and the lesson text according to the American Revised Version, come the following topics: "Explanations and Comments," "Light from Oriental Life," "Historical and Geographical Background," "Suggestions to Teachers," "Topics for Young People and Adults," "Topics for Intermediates and Seniors." Certainly such a treatment covers all the vital points in the lessons for the year. This book is invaluable to the Sunday school teacher.

The Gist of the Lesson (1933). By R. A. Torrey, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York.

Although Dr. Torrey has passed to his reward, the introduction to this twenty-fourth issue of this Sunday school help informs us that he "left such extended expository notes as to make this compilation a comparatively easy matter." So this last issue still comes to us with the views, expositions and spiritual temper of the sainted author, whom we all loved and admired, especially for his loyalty to the Bible as God's holy Word. For a brief treatment of the Sunday school lessons this booklet is admirable. Besides, it is so small that the teacher can carry it with him wherever he goes, and thus can study the lesson in his spare moments as he goes by the way. It has pages for keeping the class record of attendance and also for addresses of prospective pupils. The booklet is well named; it gives the "gist" of the lesson.

Modern Science and the Fifth Day of Creation. By Harry Rimmer. Research Science Bureau, 5141 Crenshaw Blvd., Los Angeles, Calif. 25c.

If you want to read a brochure that is truly convincing, get and read this one. Mr. Rimmer is well known to our readers as a stalwart upholder of the integrity and scientific character of the Bible. His many pamphlets have often been commended in this magazine. This last one is up to his high standard in convincing force. He analyzes the structure and instincts of the birds, which were created on the fifty day along with other creatures, and shows that the only way to account for the wonderful design

manifest in these flying creatures is on the basis of creation. Evolution falls down in its effort to explain things. An organ must be fully developed before it can be effective in the structure and functioning of a bird; therefore it could not have been developed gradually, as evolution would require. Special creation in the case of every distinct species is the only rational and adequate explanation. These points are argued with much skill by Mr. Rimmer in this pamphlet. Get it and be convinced.

Heaven, the Coming City of Gold. By Albert E. Stuernagel. World's Best Literature Depot, 2109 "L" Street, Sacramento, Calif. 25 cents.

Why should not people think of the future life and prepare for it? When Shailer Mathews says that he is not "worrying" about what will become of him when he is dead, he proves himself to be a superficial thinker. It is true that, if he is a believer in Christ, he does not need to "worry;" but he means to imply that he does not concern himself much about the future life. We are glad to know that the author of the above-named booklet does not agree with those who disparage thought and concern about man's future destiny. His book is a most comforting and inspiring one. Following the teaching of the Bible in all its varied representations of "the City of Gold," he certainly pictures a beautiful and glorious future for the people of God. In quite a satisfactory way he explains the meaning of the jasper walls, the twelve foundation stones, the golden-paved street, the river of life, etc. His description of the New Jerusalem descending from God out of heaven is enrapturing. He believes in a material as well as a spiritual destiny for man and the universe, because man is to have a glorified body after the resurrection. So the author evidently believes that the description of the New Jerusalem by the Apostle John is to be taken literally as well as figuratively, and man's arena of eternal activity will be the glorified universe, or, as the Apostle Peter puts it, "new heavens and a new earth wherein dwelleth righteousness." When all that the Bible says about man's destiny is collated and woven together into a consistent whole, as our author does so effectively, the future life becomes wonderfully attractive, and everybody ought to think much about it and make preparation for it. Mr. Stuernagel is a successful evangelist, and is the author of a number of valuable books and pamphlets, a circular of which may be had by applying to his publishers.

God in the Shadows. By Hugh Redwood. Fleming H. Revell Co., New York. $1.00.

A note informs us that Mr. Redwood's previous book, *God in the Slums,* has had a circulation of more than a quarter of a million copies. We do not wonder that so vital a book has had so large a scale. People naturally want to know about the wonders that God performs among the people of the slums. We are advised that 110,000 copies of Mr. Redwood's second book, *God in the Shadows,* have already been ordered. In his first book he recites the religious experiences of many people in the slums. In the present book he gives a graphic narrative of his own experiences in finding salvation and peace through faith in Christ. He certainly had a varied experience. His was a genuine Christian transformation; he was truly born from above. It was no mere "upgushing of the rich contents of his sub-conscious mind," as some one has defined conversion. No; the experience came from a supernatural source, and Mr. Redwood knew whence it came. When God speaks the word of pardon and salvation to the soul, He lets the subject know who it is that is speaking. And so Mr. Redwood knew that it was the voice of God speaking in his soul when he experienced his change of mind and heart. His whole recital is given in an interesting way, and many parts of it are truly touching. The book has an intensely human interest; at the same time, it magnifies the grace of God and the power of the gospel. We feel sure that it will accomplish much good. The conversion of an intellectual and educated man like Mr. Redwood—he is the associate editor of the *London News-Chronicle*—will afford clear evidence of the truth of Christianity, and ought to close the mouth of the caviller.

The Bible of the Expositor and the Evangelist, Vol. 14. By William B. Riley, D.D. Union Gospel Press, Cleveland, Ohio. $1.15.

For exposition and application alike, Dr. Riley has rare skill. When the Word of God is properly interpreted and then pointedly applied to life, we have a fine combination. This is volume 14 on the Old Testament, dealing with the prophecy of Jeremiah. It is one of Dr. Riley's well-known series of books on the Bible, to be completed in forty volumes. In this book Dr. Riley has

maintained the high standard set in his previous volumes. How modern (in the good sense) old Jeremiah becomes in the hands of Dr. Riley as his interpreter. Dr. Riley is always interesting. He has a crisp and terse style, and never uses long and complicated sentences. His is a clear mind, and hence he employs a clear style. He illustrates his chapters with personal incidents, with gleanings from a variety of sources, and now and then with a choice poetical selection. The preacher can here find good illustrations for his sermons, and can use them legitimately by giving proper credit. No library is complete without Dr. Riley's series of expository lectures on both the Old and the New Testaments. He certainly must think and compose rapidly in order to produce volume after volume in the midst of his many other duties. In the whole country there is not a busier man; and whatever he lays his hand to, he does well.

Gospel Preaching for the Day. Edited by Prof. L. H. Larimer, D.D., Prof. J. C. Seegers, D.D., and Fred'k A. Bowers, D.D., Falcon Press, Pubs., 1451 Broadway, New York, N. Y. $2.

Here are full-length sermons by various Lutheran ministers on the Gospels for the Sundays and Major Festivals of the Church Year from the beginning of Advent to the Sunday after Ascension Day. This is Volume I. Volume II, which is now in press, will follow the Church Year through the Trinity Season to the beginning of Advent. The editors, who are well-known teachers and ministers of the Lutheran Church in America, tell us in their foreword that "preaching, to be permanently effective—eternally saving—must be Christ-centered. Its dominant note must be Christ and Him crucified. His person, His Word, His Work—these are the key to the preaching that saves."

In reading these evangelical sermons we find this purpose most fully carried out. So far as we can see, every note in this whole collection of sacred discourses is an evangelical note, thoroughly and urgently loyal to Christ and His divinely inspired Word. If a false note is struck anywhere, we have not been able to find it. Important is it to note that the purpose of these sermons on the gospel pericopes is to present "the total Christ"—that is, Christ in the totality and fullness of His person and work. This means the Christ of prophecy (Advent), of the virgin nativity (Christmas), of His various Epiphanies, of the Lenten season, of the Cross and Atonement (Good Friday), of the resurrection (Easter Sunday), and of the Ascension to the right hand of the Majesty on High. In various phases the true deity and humanity of Christ are set forth, not in a controversial way, but in a positive way that is unmistakable and unqualified. The editors use a very felicitous phrase regarding the sermons in this collection; they call them "this proportional preaching of the Christ in His totality." And this purpose is accomplished in the Lutheran Church which follows the gospel selections of the Church Year. Yes, the preaching of "Christ and Him crucified" means the presentation of Christ in all His fullness. The sermons have all been especially prepared for this volume at the request of the editors. The contributors are not confined to synodical or territorial boundaries. Here are sermons from active pastors, from theological professors, from presidents of synods, and from secretaries of important boards of the Lutheran Church. Thus there is much homiletical diversity in the sermons. We fully realize the danger of uttering mere pious platitudes in preaching on familiar passages of Scripture; but we believe that these sermons, for the most part, rise above the trite, and present much originality of thought, without any attempt to be merely "smart" and epigrammatic. Our only suggestion we would offer is that a full table of contents would have been an added convenience for the reader.

Dialogues for Old and Young. G. F. Vallance, Pub., Barkinside, Essex, England.

Attention has been called in a previous paragraph to the Christian recitations and dialogues published by Mr. Vallance. This is Volume V of the series. We find these dialogues very good and intensely Christian. They are partly in prose and partly in poetry. There are also singing parts for both boys and girls. When necessary, plain directions are given as to the action needed in rendering the dialogues. The plays, although called dialogues, usually require a number of persons to take the various parts. Leafing through the book we find the following suggestive titles: "What Say the Students of Christ's College?" "John Bunyan's Pilgrim Story;" "Trees Talk;" "The Gospel Train;" "The Saviour by the Sea;" "What I Think of the Bible;" "Vital Questions Answered." These are good pieces for Sunday school entertainments. Price 1s.

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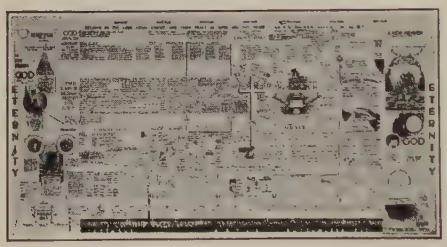

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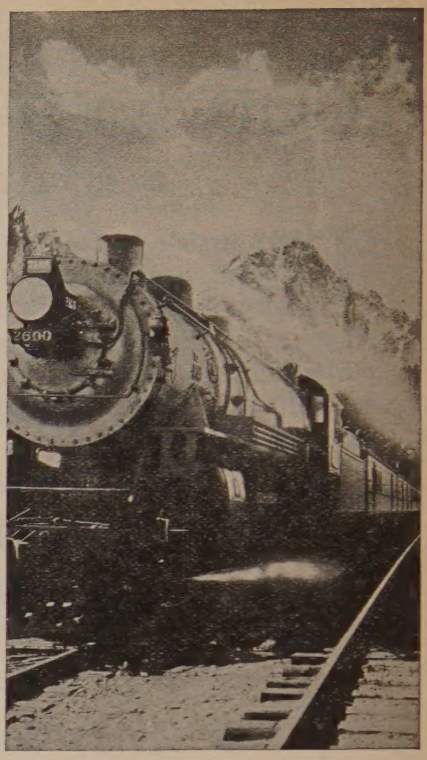

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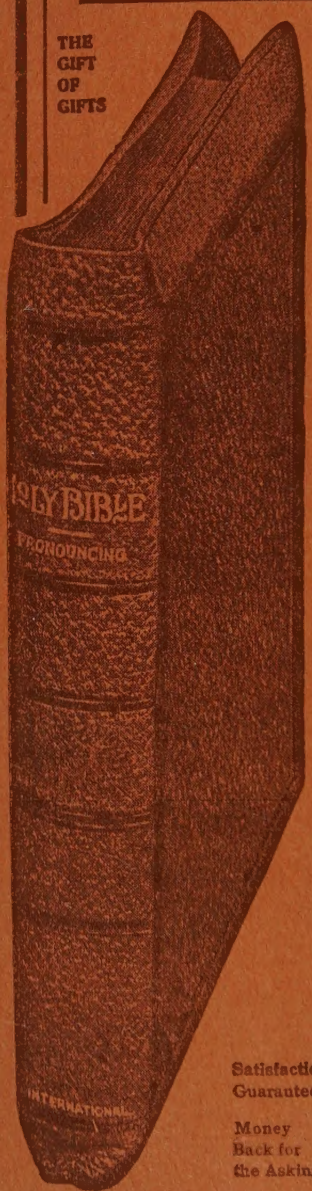

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14 And the name of the third river *is* Hĭd'de-kĕl: that *is* it which goeth toward the east of Ăs-sўr'ĭ-ă. And the fourth river *is* Eū-phrā'tēş.
15 And the LORD God took the man, and put him into the garden of Ē'dĕn to dress it and to keep it.

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